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New Edition.

HANDBOOK OF ST ANDREWS

BY

D. HAY FLEMING, LL.D.



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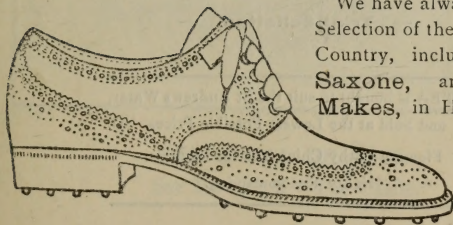
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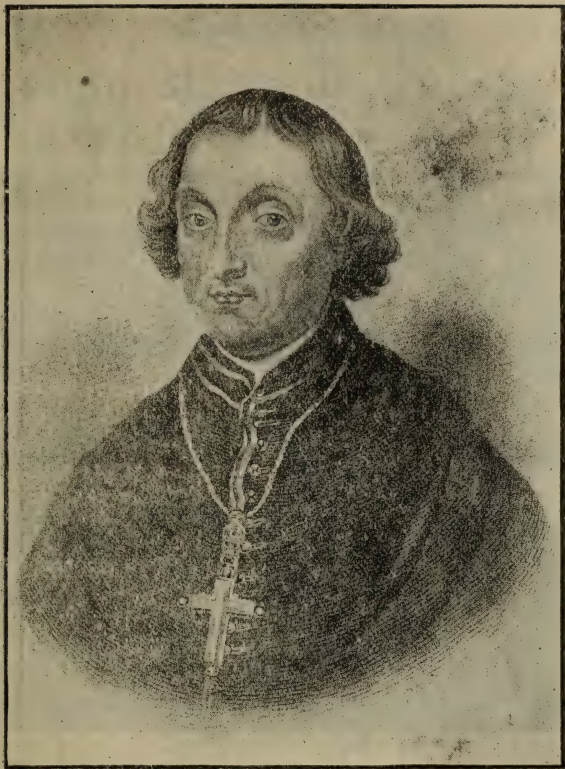


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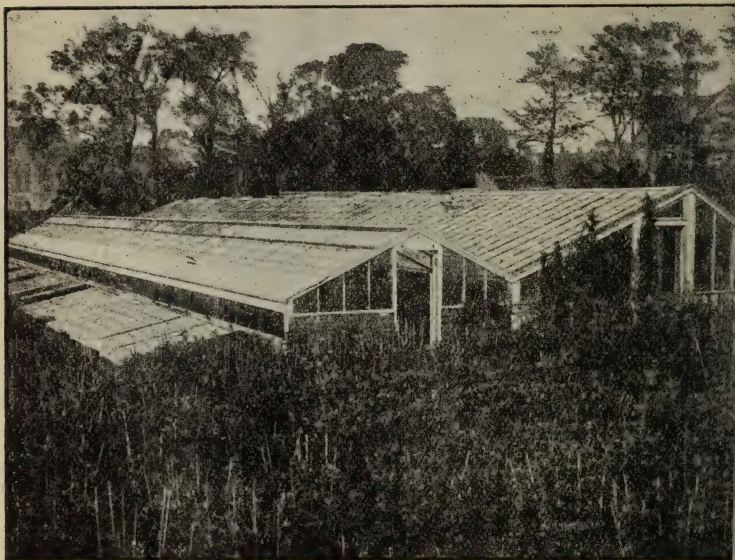
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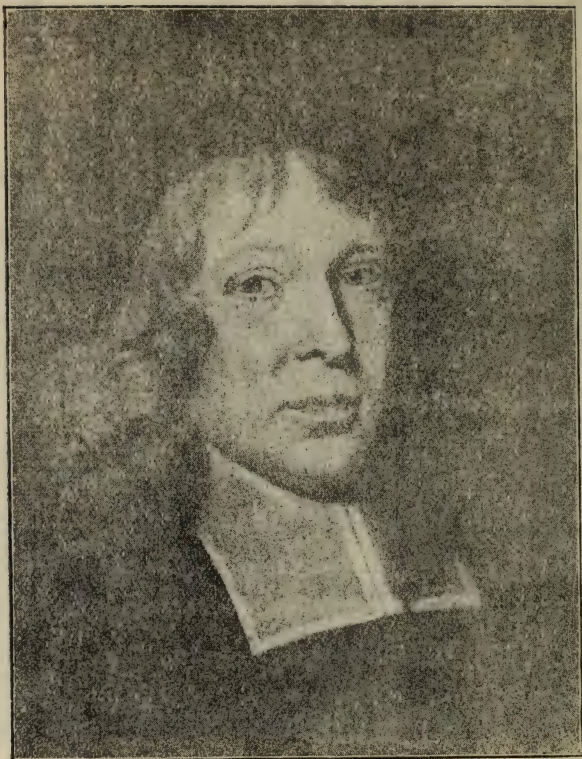
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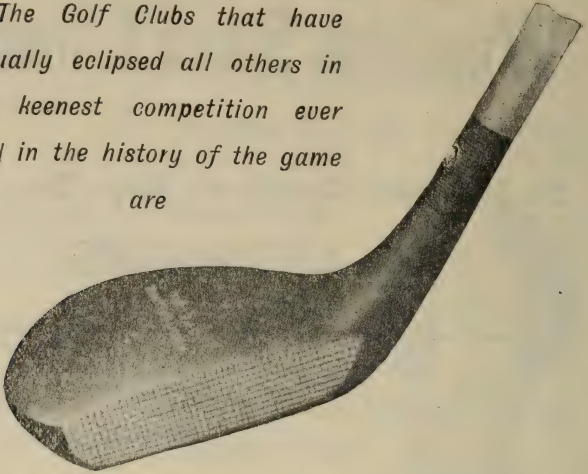
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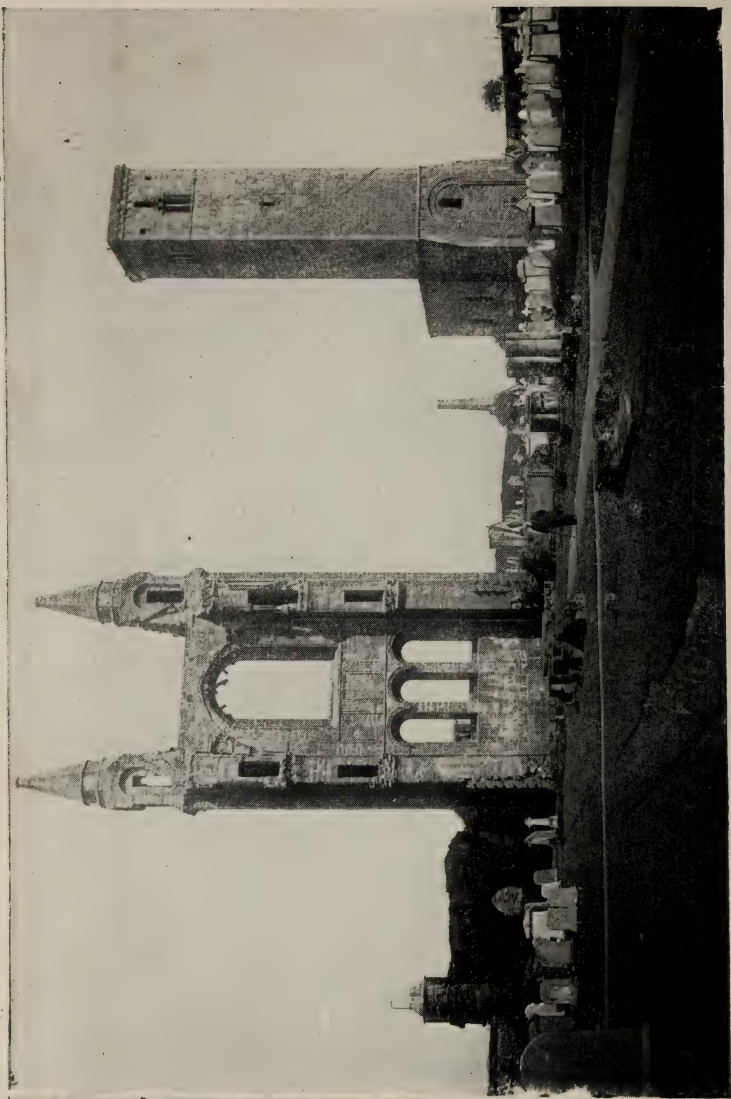
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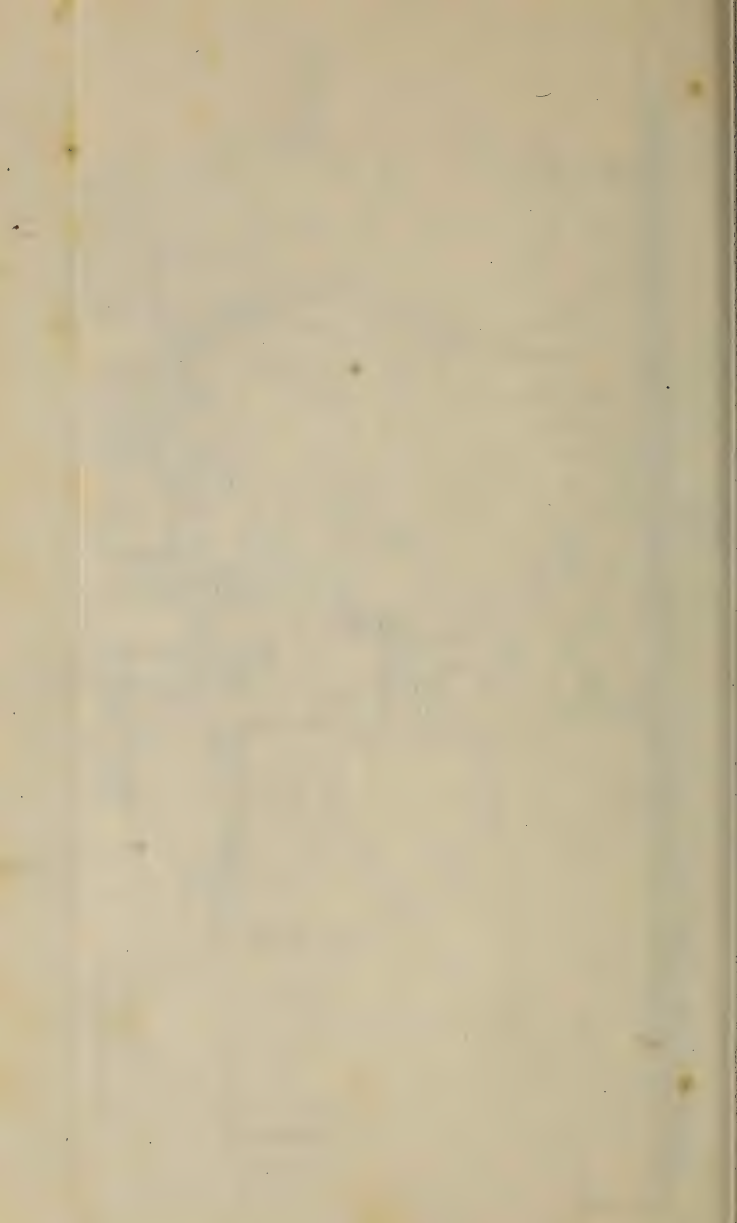
ST ANDREWS.



EAST_GABLE OF CATHEDRAL AND ST RULE'S TOWER, ST ANDREWS.

MAP OF ST ANDREWS.





Hand-Book

TO

St Andrews

By D. Hay Fleming, LL.D.

New Edition

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J. & G. INNES, *St Andrews Citizen Office.*

P R E F A C E.

*This Hand-Book is so arranged that tourists and excursionists may visit all the lions of the City in the least possible time ; but those who sojourn for a longer period will, it is hoped, find that it is at once the handiest and fullest, the most compact and the most accurate **Guide to St Andrews** yet produced. Most of its information is drawn from original, much of it from manuscript, sources.*

*From the **Introductory Sketch**, a general idea of the place and its history may be gathered ; while the **MAP** and the paragraph on the **PRINCIPAL STREETS** (pages 6, 7) should enable strangers to find their way easily. The most hurried visitor should not miss seeing the **West Port**, the **Black Friars' Chapel**, the **Town Hall**, the **Town Church**, **St Mary's College** and **University Library**, **St Leonard's Chapel**, the **Pends**, the **Cathedral**, **St Rule's Tower and Church**, the **Kirk-Hill**, the **Castle**, and the **United College** with **St Salvator's Chapel**. Those who may have reached the heart of the City before procuring this **Hand-Book** should retrace their steps to the **West Port**, which they can do in five minutes. The account of that ancient*

gateway will be found on p. 13, and from thence the objects of interest can be taken in the order arranged.

The enterprising publishers are bringing out this very carefully revised and greatly enlarged edition in three forms—at sixpence, a shilling, and two shillings. The text of the Guide proper is the same in all ; but the shilling and the two-shilling ones are better bound, more fully illustrated, and contain additional matter. Of the extra illustrations the most important is the reproduction of Mr Henry's valuable ground-plan of the Cathedral and Priory, which he has very kindly allowed us to use. The additional matter includes a section on the Neighbourhood, and an appendix on the Town Church Bells; while in the two-shilling one there are other interesting appendices, with lists of the Bishops and Archbishops, of the Provosts and Lord Provosts, and of the Parish Ministers.

Many of the illustrations are from admirable sketches by Mr Hardie of the "Citizen" Office.

D. H. F.

17th June 1910.

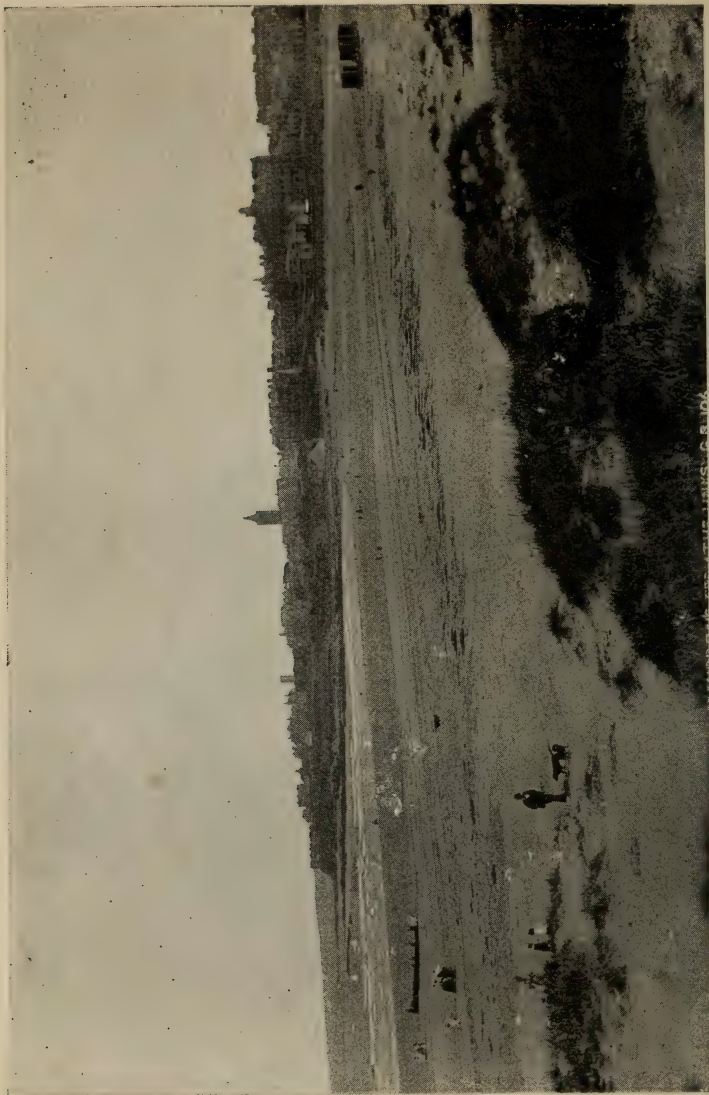
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ST ANDREWS FROM THE LINKS.

INTRODUCTORY SKETCH.

THE Situation of St Andrews, on a rocky plateau, at the pit of the bay to which it has given its own name, is strikingly picturesque, and unsurpassed for free exposure to the bracing breezes of the German Ocean. The City, as the crow flies, is thirty miles north-east of Edinburgh, and eleven south-east of Dundee. Leuchars Junction, on the North British Railway, is barely five miles distant ; and, after passing it, the hoary towers of St Andrews are seen in the east, but are soon hid again from view. In crossing the Eden, the stone bridge will be observed, which was originally built by Bishop Wardlaw, who died in 1440, and which was long reckoned one of the fairest in Scotland. It is so narrow, however, that a saddle-horse cannot pass a cart or carriage on it ; but, in the days of old, it was rendered still more inconvenient by an iron chain which was only unlocked for carriages, while carts had to take the water, and, as the tide flows far past it, they had often to wait for hours. The estuary of the Eden in the olden time was the port of St Andrews. Soon the train skirts our famous Links, and, as the Railway Station is neared, the Ancient City has the appearance of a charming watering-place of mushroom

growth, save for the College Steeple towering high above the modern buildings, and the turrets of the Cathedral peering over the house-tops in the east. Those who come by the Anstruther Railway get their first glimpse of the City as the train emerges from Cairnsmill Den; and, in a few seconds, it is stretched in all its length below them, with the blue sea beyond and the distant hills for a background. The

Origin of St Andrews, like that of many noble families, is lost in the mists of antiquity. Though the fabulous story of St Regulus, or St Rule, arriving with the relics of St Andrew in the fourth century, has been discarded, Dr Skene has shown that these relics were probably brought here about the year 736. And there is reason to believe that, a century and a-half earlier, Cainnech, the patron saint of Kilkenny, founded a monastery in this place, which was then called *Rig-Monadh*, or the Royal Mount, and thus arose the name *Kil-re-mont*. In the western outskirts of the City there are lands called *Rathelpie*, and that name is supposed to indicate that Alpin (the father of Kenneth MacAlpin), who was slain by the Danes in 834, had a rath, or fort, here. In all likelihood there was a settlement of some kind, even before Cainnech erected his monastery towards the end of the sixth century, and this supposition is confirmed by the remains of heathen burial which have been found in the town and neighbourhood—about a score of cinerary urns having been discovered in one spot. The

Growth of the town would at first be slow, but as time rolled on the simple Culdee Church was o'er-

shaded by St Rule's majestic tower; the early Parish Church was eclipsed by the magnificent Cathedral and the Castle rose above the surf-beaten rock. By-and-bye, Henry Wardlaw founded the University, the first in Scotland; his successor, James Kennedy, founded St Salvator's College; and Kennedy's successor, the unfortunate Patrick Graham, was raised to the Primacy. Early in the sixteenth century, St Leonard's College was founded, and St Mary's was erected not long afterwards. St Andrews had been made a free burgh in the first half of the twelfth century, and about the same time the Priory—which rivalled the See in wealth—was founded. At that period the inhabitants were described as Scotch, French, Flemings, and English; and Mainard, a Fleming and burgess of Berwick, was the first provost. But the

Reformation was destined to operate powerfully in Scotland. So early as 1407, James Resby, an English priest, was burned at Perth; and twenty-six years later this disciple of Wiclif was followed to the stake by Paul Craw, a Bohemian, who was burned at St Andrews. It was well nigh another hundred years ere Patrick Hamilton gained the martyr's crown; but his "reik" infected all on whom it blew. Burning became the order of the day, and, of the ghastly and revolting scenes, St Andrews had more than her share. Many fled for their lives; but Henry Forrest was brought to the stake; John Roger was secretly murdered in the Bottle Dungeon; and the gentle George Wishart was consumed in front of the Castle,

that Cardinal Beaton might luxuriously gloat over his dying agonies. The retribution, however, was swift and terrible, for he who had shown no mercy was soon slain without mercy in his own stronghold. Walter Myln, though aged and feeble, was committed to the flames in 1558. In the following year, the inhabitants, headed by the Provost and Magistrates, and fired by the irresistible logic and eloquence of Knox, invaded the monasteries, and cleansed the churches of everything that seemed to savour of idolatry. In a niche over the archway between the east end of the Cathedral and the Turret Light, there is an image of the Madonna, much wasted, but interesting as the only surviving vestige of a Popish idol we have *in situ*. Though the City shared with the rest of Scotland in the moral and spiritual blessings which followed the Reformation, it cost her the proud ecclesiastical pre-eminence which she had so long enjoyed. The

Decline which ensued was manifested by the gradual decrease of the population and otherwise. When, in 1697, it was proposed to transfer the University to Perth, one of the reasons adduced was:—"This place being now only a village, where most part farmers dwell, the whole streets are filled with dunghills, which are exceedingly noisome and ready to infect the air, especially at this season [September] when the herring gutts are exposed in them, or rather in all corners of the town by themselves, and the season of the year apt to breed infection." The town reached its lowest ebb in the

second half of the eighteenth century. Having fallen into utter decay, it seemed as if the ancient glory had for ever departed ; but by 1793 signs of improvement began to appear.* The

Revival was greatly furthered by the princely munificence of Dr Bell ; and Sir Hugh Lyon Playfair's irrepressible zeal did much in converting the old Canterbury of Scotland into its modern Brighton. For not a few of the latest improvements—including the trees in the streets—St Andrews is indebted to the unwearied perseverance of Bailie Milne. The spirit of modern improvement has, however, been allowed to go too far. Not only has it dominated new streets and terraces ; it has dared to sweep away ancient landmarks like the the North Street Port, and has even invaded such distinctively old-world places as the Narrow of the Market Gate, Argyle, and the Fisher-Gate. Nevertheless, there are still a few genuine old houses at the East End, whose lower flats are vaulted, and whose age is reckoned by centuries. The re-acquisition of the Links by the City in 1894, and the opening of the New Golf Course, form the greatest addition to

* In 1793, the Rev. Dr Adamson was able to say :—" A spirit of enterprise has arisen among the inhabitants, new houses on an improved plan of size, accommodation, and elegance are yearly rising, and there is every reason to believe that St Andrews will continue to flourish, and will gradually regain its former lustre." The population in 1793 was only 2854, and in 1901 it was 7621 ; but the increase in the valuation roll is much more striking, for in 1863-4 it was £17,900 16s, and in 1909-10 it is £67,178 16s, an increase in round numbers of £50,000 in forty-six years.

the attractions of St Andrews in its present-day history. The

Healthy Climate of St Andrews is far famed, and almost unrivalled. Visitors from the Western Metropolis acknowledge that a three weeks' sojourn here is as beneficial as three months "down the Clyde." To quote Professor Meiklejohn: — "The people are notoriously long-lived. You meet old men and women whom, from their experienced looks, you might judge to be well over a hundred ; and exhausted constitutions of seventy come here, renew their youth, enjoy their lives, and hold on happily till ninety. It is the strong dry air, the absorbing exercise of golf, the play of social amenity, that lift them out of depression and senility." The reports of the Medical Officer show that the average death-rate for the last ten years has been under 11·8 per thousand, and for the last three years under 10·5. As a rule more than half the deaths occur in persons over sixty years of age. In the year 1909 there were only three cases notified under the Diseases Notification Act, viz.—one of erysipelas, one of puerperal fever, and one of diphtheria. This is believed to be a record for a town of the size, and for one which has so many visitors from Edinburgh, Glasgow, and Dundee. The

Principal Streets in the City are South Street, Market Street, and North Street, which run nearly east and west, and converge towards the Cathedral. They are intersected by Castle Street, Church Street, College Street, Bell Street, Greyfriars' Garden, and the City Road. Of these, South Street is the most

Wynd. The road leading from the Castle to the Links, after being long known as the Castle-Gate, became the Swallow-Gate, and afterwards the Scores. Three centuries ago, the street leading from North Street to the Castle was known as the Fisher-Gate; but it afterwards became the Castle Wynd, and the old name has been transferred to the east end of North Street. Four centuries ago the street leading from North Street to South Street, past the east end of Market Street, was known as Ratton or Rattown Raw; but a century later was usually mentioned as the Hukstar Wynd. Part of the Cow Wynd became the Windmill Path. The Foul Wynd was successively changed into the Corn Wynd, Maggie Murray's Wynd, and the Well Wynd. Even some of these later names have since been cast aside. Nearly all the new names are due to Provost Playfair, who said that he was "modernising and civilising them." During his energetic reign, the West Burn Wynd was changed into West Burn Lane, the College Wynd and Kirk Wynd into College Street and Church Street, and Logie's Wynd into Logie's Lane. More radically, the East Burn Wynd, or Prior's Wynd, was transformed into Abbey Street, Hukstar Wynd into South Castle Street, the Castle Wynd into North Castle Street, the Windmill Path and Cow Wynd into City Road, the Well Wynd into Bridge Street, and the Foul Waste into Union Street. Some of these new names may be more euphonious than the old ones, but certainly few of them are more expressive. Since the widening and partial rebuilding of Church Street, however, in 1891,

it would be absurd to speak of it as a Wynd. So recently as 1896, the name North Bell Street has been given up for the older one, Greyfriars' Garden. The

Loss of one of the principal streets is dolefully referred to in several of the eighteenth century accounts of St Andrews, notably in those by Douglass (1728), Loveday (1732), and Johnson (1773). This was the Swallow-Gate; but the plan of 1540 shows that at that time there were only a few houses in it. The greater part of what is now known as the Scores was then outside the Swallow-Gate Port, and therefore unprotected. As in other old towns, so in St Andrews, the

Levels of the streets have been gradually raised. South Street throughout its whole length is now about four feet higher than it was originally, the east end of North Street is fully more, and in Abbey Street there is a well-laid causeway of round stones about five feet below the present roadway. When the sewer was being laid in Abbey Street, in 1865, a large boulder was discovered lying almost in the middle of the street, and towards the upper end. It was so large that the workmen did not attempt to remove it, but dug the drain under it. As it lay above the ancient causeway, it was probably intended to serve some purpose, but what that purpose could be it is difficult to conjecture. When fixed oil-lamps were first used for

Lighting the streets, on the 25th of September 1821, people walked in from Strathkinness to see "the

illumination." An idea of the previous primitive plan may be drawn from Boswell's *Journal of Dr Johnson's Tour*. After a dreary drive in a dusky night, the lexicographer arrived in St Andrews on the 18th of August 1773; and revived agreeably after a good supper in Glass's inn. Then, says Boswell, "we made a procession to Saint Leonard's College, the landlord walking before us with a candle, and the waiter with a lantern." In less than twenty years after their introduction the oil-lamps were superseded by gas; and since the 3rd of June 1905 gas has been supplemented by the electric light.



Hand-Book to St Andrews.

HOPE Park United Free Church is the first public building which meets the eye on emerging from the New Railway Station. The congregation was formed in connection with the Burgher branch of the Secession Church, and its first meeting-place was an old barn in Imrie's close, 136 South Street. During the five and twenty years (1749-1774) which the barn served as a House of God, the congregation was subjected to many annoying practical jokes by the students of the University. The barn-church is now a humble dwelling-house. An old building in another close off South Street, having been purchased, was converted into a more commodious church, and there the congregation remained for full fifty years. The close (No. 141) is still known as "The Burgher Close," and the church is now a bake-house. Ere the third church, which was in North Street, had served for forty years it became too small for the growing and enterprising congregation. The present building was opened in 1865; but the hall has recently been much enlarged. Since its commencement the congregation has been known as Burgher, United Secession, U.P., and is now United Free. During that long period death has only bereaved the flock of one pastor, for, as the old beadle put it, all the others were translated. The third minister, George

Williamson (1789-1795), lived in a house adjoining the first church in Imrie's Close. His study, a small room measuring six feet by twelve, looked into Alison's Close. The stipend in those days was exceedingly moderate. Williamson's successor, John Rae, apparently found some difficulty in making ends meet, and in 1802 it was agreed to give him "between five and six pounds a year as a house rent." When, in 1808, the congregation was looking out for another minister, it was unanimously resolved to offer £70 as the yearly stipend, with £3 at the summer communion and £2 at the winter one; but, as it was feared that the Presbytery might think this too little, it was subsequently agreed to give £10 more. The Presbytery, however, would not grant a moderation even at the higher figure unless the congregation would give £7 extra "in name of a house rent." After some delay and "serows deliberation" it was resolved by a majority "to come up to the conditions of the Presbytrie." The present manse adjoins the church. Proceeding towards the south, a huge structure of red brick arrests attention. This is the

Drill Hall, which, while presenting no external attractions, is very capacious, and also admirably adapted for tennis, balls, flower-shows, and large public gatherings. On the right hand side is another modern building, the

Gibson Hospital, projected and endowed by the late Bailie Gibson, who died in 1862, as a home for those "aged, sick, and infirm poor," who are natives of St Andrews or St Leonards parishes. The disposition provides that those "who have lived industrious and sober lives shall at all times have a preference for admission." Each inmate has a separate room, and there is a public sitting-room, and also a dining-hall. A governor and

matron reside in the Hospital. Comfort and contentment reign in this excellent institution, which was erected in 1882. The design of the building is simple, but very effective. The visitor has now reached the

West Port, or, as it is emphatically called, *The Port*. The date when it was first erected is unknown. In 1560 it is mentioned as "Argailles Port."*. It was rebuilt in 1589. The workmanship cost £140 Scots, or £11 13s 4d sterling. That modest sum included the building of two houses, one on either side of "the great pend." In the winter of 1735-1736, one of these houses, then described as the south booth of the South-gate Port, was thatched, at an expense of £2 0s 2d Scots. "Thrie stouks of bear thak" and "200 divetts" were required. Unfortunately, the Port was "completely renovated" in 1843. What have been described as "the huge uncouth buttresses projecting into the street" were removed, and others substituted "at once elegant and powerful!" Doubtless, the supposed

*The continuation of South Street towards the west is called Argyle. It is frequently mentioned as *Ergail* in a charter of 1456. In the gable of a plain two-storey house, which stood mid-way between the Port and the Gibson Hospital, there was a stone bearing a shield surmounted by a mitre. An ardent student of heraldry noticed this carved stone, and on "enquiring within" as to whose arms it bore, he was gravely assured that they were those of the Duke of Argyll. "Oh! nonsense," he exclaimed, "there isn't much left, but any one can see that they are not his." "Ah, weel," was the rejoinder, "that may be, but they tell's that Royalty aince baid i' this hous!" The house was demolished in 1896, but this stone was inserted in the new enclosing wall of the Gibson Hospital. The armorial bearings, which are much effaced, have been identified by Mr Macgregor Chalmers as those of Gavin Dunbar, who, after being Archdeacon of St Andrews, became Bishop of Aberdeen in 1518.

“uncouth buttresses” were the remains of the houses or booths. Notwithstanding the alterations, this is an excellent specimen of the old ports. The representation of David the First on horseback over the central arch on the outside, and the arms of the City on the inside, were cut in 1844-1845. David was preceded by the arms of Scotland with supporting unicorns. There were eight gurgoyles on the outer side, but they have long since disappeared. The side arches are modern insertions. At this Port the silver keys of the city were delivered to Charles II. in 1650. Long ago a somewhat similar Port stood in Market Street twenty yards to the westward of Bell Street; and there was another in North Street, fifty-five yards to the eastward of Greyfriars' Garden, which was removed in 1838. The City does not appear to have ever been walled, but all the entrances were anciently barred by Ports, as shown on the plan of 1540. On passing through the West Port, the visitor finds himself in South Street, on the south side of which stands the

Baptist Church, formerly distinguished by its modesty and severe simplicity, but which in 1901-1902 was very much improved by a new front, and greatly enlarged. A little further east, there is the ivy-covered ruin of the

Black-Friars' Chapel, one of the most picturesque fragments in the City. William Wishart, who was Bishop of St Andrews from 1272 to 1279, founded and endowed the Monastery, of which only this late addition to its Church now remains. By the beginning of the sixteenth century, the buildings and revenues had become so dilapidated that only one friar usually resided in it; but, owing to the devoted earnestness and energy of John

Adams, the Provincial of the Order in Scotland, it was resolved, in 1516, to apply Bishop Elphinstone's legacy to the renovation of this Monastery. And, three years later, it was determined to suppress the convents at Cupar and St Monans, and to transfer their revenues to St Andrews, with the exception of an annual rent of twenty merks, which was reserved that two friars might say prayers at the tomb of St Monan for ever. Accordingly, this Monastery arose in new splendour. Alexander Campbell, the accuser of Patrick Hamilton, seems to have been the first Prior after its resuscitation; and his successor, Alexander Séaton, had to fly for preaching Hamilton's doctrines. The body of Cardinal Beaton, after lying in salt for several months in the Castle, was buried, it seems, in this Monastery. About the same time Norman Lesley burned this Church. Fully twelve years later, viz., on Sabbath, the 11th of June 1559, Knox preached his famous sermon in St Andrews on the ejection of the buyers and sellers from the temple, and he continued his preaching on the three following days. The effects of his eloquence will be considered in treating of the Cathedral. Here, it is enough to mention that this Monastery suffered sadly, indeed, according to one account, "before the sunn was downe, there wes never inch standing bot bare walls." This seems to have happened on Wednesday, the 14th of June, and next Wednesday, John Gresoun, the Provincial of the Order, with consent of the Prior and members of the convent, feued the yard of the Monastery to five citizens, who were bound, however, to renounce their right if the friars were recalled. On the 17th of the following March, Gresoun openly renounced, in the Town Church, all the errors of Popery professedly from the "bodowm" of his heart. In the

earlier part of the nineteenth century the western part of the monastic building, known as the "Old Palace," with its arched doors and wide stairs, served as a dwelling-house, but that part was cleared away to make room for the house so long occupied by the head English teacher of the Madras College. The remaining portion of the Church is apparently the aisle which, in 1525, Archbishop James Beaton gave permission to the prior and convent to build and set forth upon the street, ten feet beyond the north wall of the monastery, "becauss thair awne rowme betwix thair said northe wall and thair kirk is nocht sufficient and lairge for the lenthe of the yle foirsaid, and becauss the said yle biggin furthe apou oure calsay will be na difformite bot greit honestie to oure said cietie, and becauss we and oure predecessouris ar first and principall fundatouris of the foirsaid place of Freiris Predicaturis." He also allowed them to extend the whole length of their said north wall (which was "thair kirkyaarde dyke") as far into the street as "the sqwayre cuynzeis of the said yle," namely seven or eight feet. At the same time he intimated this to the magistrates and town council, and forbade them or the citizens to interfere, under the pains of cursing and other pains temporal and spiritual. From excavations made by the St Andrews Antiquarian Society in 1909, it was found that the main building of the church had been about twenty-five feet wide internally; but the length could not be determined. If the present fragment only dates from 1525, the three shields, bearing the Hepburn arms, which may yet be seen in the walls, are probably Prior Patrick's and not Prior John's. The boss in the centre of the vaulted roof bears the emblems of the crucifixion—two hands, two feet, the heart pierced with a spear, the three nails, and the dice-box. The

window facing South Street was barbarously cut down to give a better view of the Madras College. The ruin is now well kept, though, eighty years ago, the out-houses of the Grammar School abutted upon and stood within it. Under the vaulted roof stood a stable with a roof of its own, and the built-up doorway can still be seen which led to the coal-cellar, &c. This ruin stands within the grounds of the

Madras College. To the liberality of a distinguished native, the Rev. Dr Andrew Bell, St Andrews owes this institution. The foundation-stone was laid on the 9th of April 1832—six weeks after his death. The buildings form a quadrangle. Besides the open space in front, there is a large play-ground behind. Of the fifty thousand pounds which Dr Bell set apart for the Madras, about eighteen thousand were spent on the building, the rest forming the endowment. Until the 3rd of May 1888, the endowment was held and administered under the Indenture and Declaration of Trusts, dated the 14th of July 1831 ; but now, according to the scheme of the Educational Endowments Commission, it is administered by a new governing body more popularly elected. It is provided that :—“The subjects to be taught in the school shall include reading, writing, arithmetic, book-keeping and mensuration, geography and history, English grammar, composition and literature, Greek and Latin, at least two modern languages, mathematics and drawing, at least one subject of natural science, and such other subjects as the governors may from time to time determine. The school shall be divided into a higher department, and a lower or preparatory department. The lowest class in the higher department shall correspond as nearly as may be to the sixth standard of the present Scotch code.” The schools of St Andrews appear to have

been famous so early as 1120 ; yet, in 1715, the boys at the Grammar School—which stood on the west side of the Black-Friars' Chapel—for want of benches, were “necessitat to wreatt upon the floor lying upon their bellies.” In 1574, the Kirk-Session, at the request of Patrick Auchinleck, teacher of the Grammar School of that day, allowed his scholars “to play the comede” of the Prodigal Son on the first Sabbath of August, provided it should not occasion the people to withdraw from the preaching ; but, for granting this liberty, the Session was afterwards taken to task by the General Assembly. An old custom long prevailed at this school. Over and above the fees each scholar had to give the master a gratuity at Candlemas. He who gave most became king, was duly crowned, and marched in triumph, at the head of his admiring comrades, to all the schools in town,* in each of which he proclaimed a holiday. During his reign of six weeks, he could not only demand an afternoon's play for the scholars once a week, but enjoyed “the royal privilege of remitting all punishments.” Mr Waugh, the respected master from 1815 to 1833, deeming this old custom inconsistent with the discipline of the school, got it abolished. In Mr Waugh's time there were usually fifty day scholars and twenty boarders. The old bell of the Grammar School was re-cast in 1882, and does duty now at the school of Scoonie in Leven. Proceeding along South Street, the

*One of these schools was on the site now occupied by the Baptist Church, and was taught by an old woman, named Maddie Hunter, in her one-roomed house. Her younger pupils used a horn book, or, as they called it, “an A B brod.” When her more advanced pupils, in reading aloud, came to a big word which baffled them, she said—“Just ca'd *capileerie* and pass on.” Another of the minor schools was at Gregory's Green, the teacher of which was known as “Pu'lugs.”

Post Office will be observed on the other side. The building was erected as a private dwelling-house, and, among those who have lived in it, are numbered two of the leading medical men of the city, the late Dr John Adamson, and his highly esteemed successor, Dr John Moir. The site was previously occupied by the eastern portion of a much older house. The door-way had massive stone-mouldings, the chimneys were panelled, the roof was covered with heavy grey slates, terminating in a stone-ridge, and the whole of the front wall was clad with fine old pear-trees. Nor was it destitute of historial associations. The following letter is still preserved in the municipal archives :—"St Andrews, 13th Sept. 1823.



DR CHALMERS' HOUSE.

I hereby, on the part of Dr Chalmers of Glasgow, make offer of forty guineas of rent for that house in the South Street, St Andrews, which is now occupied by Dr Thomson,

for the period of one year, from Martinmas 1823 to Martinmas 1824. [Signed] Thomas Duncan." It is indorsed: "Offer of lease by Revd. Doctor Chalmers to Mr Wm. Campbell for house and garden occupied by Dr Thomson, Sept. 1823. Accepted, rent payable half yearly." This was when Dr Chalmers came to fill the chair of moral philosophy in the United College as it had never been filled before. Duncan was the renowned professor of mathematics in St Andrews; and in writing to him, on the 14th of December 1845, Chalmers said:—"I have long had the utmost regard for you. There is not a human being whom, without the circle of my relationship, I like nearly so well." The letter, which is brief, is a very striking one; and the longer one, by which it is followed in the published *Correspondence of Dr Chalmers*, is not less striking. As to Dr Chalmers having inhabited the old house there is no room for dubiety. If tradition may be relied on, the old house once had as its occupant the heroine of a well-known song—Kate Dalrymple. People still alive remember a cottage which stood not far from the manse of Cameron, about four miles south from St Andrews. It was known as Kate Dalrymple's Cottage, and may well have been the "wee cot house far across the muir, where peaseweeps, plovers, and whaups cry dreary," and where no wooer ere called her "dearie." When she occupied the house in South Street, it was doubtless after she had become an heiress, and was "nae mair Kate, but Miss Dalrymple," and as such could count among her wooers both the lawyer and the laird, in spite of the "wiggle in her walk," the "snivel in her talk," and the "mony a cornelian an' cairngorm pimple" which blazed on her dun face. The western part of the house still remains, but is partly hid by a shop which has been built immediately in

front of it. When the new eastern portion had been adapted as a Post Office, it was opened as such on the 14th of October 1907. A little further east stands the

Town Hall, which, with its corbelled turrets, is very prominent. The foundation stone was laid on the 2nd of June 1858. Inserted in the inner wall of the lower lobby is an old stone, bearing in relief the date 1565, the arms of Sir Patrick Learmonth of Dairsie then Provost, and the arms of the City minus St Andrew. For three centuries this stone graced the west



gable of the old Tolbooth, which stood in the middle of Market Street. In the Council Chamber there are portraits in oils of Provost Dempster, Provost Playfair, Provost Milton, and Mr Durham of Largo; enlarged photographs of Provost Macgregor, Provost Welsh, Provost Murray, and Bailie Milne; and large photographs of the proclamation of King Edward I. and VII. at the Market Cross in 1901. A wooden panel, bearing the arms of the City and the date 1115, is also here. Formerly it adorned the Town Church, and probably belongs to the early part of the seventeenth century. Several municipal relics of great interest are exhibited here — the original charter of Malcolm the Maiden, the matrices of the city seals, the brass measures, the silver keys of the city, the headsman's axe, and the con-

vener's badge. These relics are described at length in the appendix. The City was long ruled by a provost, four bailies, a dean of guild, a treasurer, and other twenty-two councillors; but recently it was deemed advisable to have the number reduced to a dozen all told. In 1897 the late Lord Bute presented to the City a magnificent chain of office which is worn by the Provost. On the 4th of June 1617, the Town Council authorised the payment of £72 Scots for the bell which had been bought in order to be hung in the Tolbooth; and on the 22nd of January 1696, it was resolved to re-cast the Towbooth bell. This bell was transferred from the old Town Hall in Market Street, before its demolition, in 1862, and hung up in the north-west turret of the present Town Hall. The inscription on the bell, which only measures eighteen and a-half inches across the mouth, is:—

1697. CURA. I.A. SMITH. MAG. ALEX. NAIRN. GEO. RAYMER. IO. CRAIG.
BALIVORUM. CIVITATIS. STI. ANDRÆ. IN. CURARARUM. USUM. SUM.
REFUSUS. IO. MEIKLE. ME. FECIT. EDINBURGI.

Curararum is a mistake for *Curiarum*, as *Andræ* is for *Andreæ*. In the Large Hall 500 can be seated comfortably, but occasionally more than 800 are packed into it. The hall above the Council Chamber was completed and fitted up as a lodge-room by the local free-masons. The St Clair masonic charters prove that there was a lodge in St Andrews three centuries ago. The earliest of these charters is undated, but is believed to have been executed between December 1600 and November 1601. The local records unfortunately do not go nearly so far back. One volume contains minutes from the end of 1726, or rather from February 1727, until December 1791, and accounts down to 1811. From these it is evident that the lodge was not conducted on Good

Templar lines. In his *History of Lodge "St Andrew," No. 25, St Andrews*, Mr G. R. T. Wilson has drawn on the minutes dating from 1790. In the apartment used as a court-room and as a committee-room, there are several interesting pictures. The usefulness of the Town Hall has been increased by the erection of retiring rooms connected with the Large Hall, and the ground-floor of this addition contains the

Public Reading - Room and Library, the entrance to which is from Queen's Gardens. There is a good supply of daily newspapers, and for the modest sum of six shillings the use of both the Library and Reading-Room can be had for a year. For the Library alone the charge is four shillings ; monthly terms are on the same scale ; and single visits to the Reading-Room cost a penny. At the far end of Queen's Gardens stands the

Episcopal Church, which is a much more striking building since the erection of the tower in 1891-92. Sir Rowand Anderson was the architect. The former chapel was situated in North Street, and before its erection, in 1825, the congregation met in various places, of a more or less private nature ; for some time in the fine old house known now as Queen Mary's ; at a still earlier period in the old hall of St Leonard's ; and, in 1746, Margaret Skinner bound herself, under the penalty of £100 sterling, not to let her house * as a meeting-place for Episcopalians—then too closely allied with the Jacobites. A stranger, who worshipped in the Meeting-House on the 13th of August 1732, describes it as "a very ordinary room indeed, not pew'd." One of Archbishop Sharp's grandsons stood at the

* This house has been identified as No. 42 South Street.

door, and “the minister read the communion service at a little table by the pulpit.” A visitor in 1713 records that “they don’t use the English liturgy.” On one occasion, while they were worshipping in St Leonard’s, the minister, pausing in the course of the service, called out to his servant—“Betty ! bring me a bottle of ale, and see that it’s well corked !” After quenching his thirst, this dry divine resumed his discourse. Boswell records that he and Johnson saw in one of the streets “a remarkable proof of liberal toleration ; a non-juring clergyman, strutting about in his canonicals, with a jolly countenance and a round belly, like a well-fed monk.” Another of the incumbents, Mr Robb, was once asked, by one of the parish ministers, how he managed to make ends meet with his small stipend, while his questioner had enough to do with his large one. He replied that it was just with them as with the Israelites in the wilderness—he who gathered much manna had nothing over, and he who gathered little had no lack. Not until 1829 did the incumbent’s stipend reach £100. So late as 1820 the congregation derived their music from a barrel-organ ; but as Mr Oliphant, the enthusiastic historian of the congregation, observes, even at a later period “it had not become ‘genteel’ or fashionable to attend the Episcopal Church.” Right opposite the Town Hall, in South Street, stands the huge

Town Church. It is believed that the first Parish Church was founded by Turgot, who was Bishop of St Andrews from 1109 to 1115. It is mentioned, as the Church of the Holy Trinity of Kilrimund, in a Papal Confirmation of 1163 ; and in another Papal Confirmation of 1183, reference is not only made to the Parish Church of the Holy Trinity of Kilrimund, but also to its Cemetery. It was dedicated by Bishop Bernham on the 17th of June

1243 ; but that Church stood near the east gable of the Cathedral. The present Church, in the heart of the city, was not founded until 1412. "In this city, though never very populous," says Principal Lee, "the chaplainries and altarages derived great revenues from the rents mortified out of almost every dwelling-house and every field in the neighbourhood. . . . There were at least twelve altars in the Trinity Church, or what is now the Parish Church of St Andrews, where thirty chaplains principal, and twelve choristers, regularly officiated in honour of Saint Andrew, so early as the year 1475 ; how many were added afterwards is not exactly known ; and how many more there were in the different Chapels it would be equally difficult to ascertain. . . . In addition to the other burdens imposed for the support of these superstitious establishments, a contribution (of four pennies Scots) was exacted from every burgess and inhabitant for saying mass on high festival days ; and the same charge was enforced by the Magistrates for the support of the morning mass." In an indenture betwixt the magistrates, &c., of St Andrews on the one part, and the choir and choristers and their procurator on the other part, dated 7th May 1527, it is stipulated that the "queyr, chaplanis, clerk, and choristaris of the samyn . . . sall syng daly matenis, hie mess, and evinsang with nott of the best fasson quhen tym is, with ane mess to be said daly in the rude loft of the said kirk at five houris in the mornying in symmir and at sex houris in winter, and everilk chaplan of the said queyr for to say the forsaid mess oukly [i.e., weekly] about as thai do thair ebdomedry that it failze nocht, other be thaim self or ane uthir for thaim, and quha failzeis the saying of this forsaid mess to pay for ilk falt twelf penneis to the Trinite brod," and that "na preist in tyme cumying be presentit

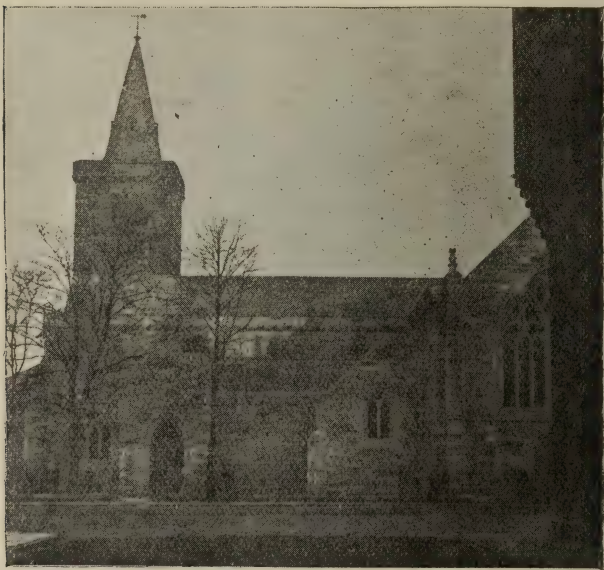
nor ressavit in the queyr forsaid, till hafe part of the commonis, bot he that can syng plan sang, prickit sang, and descant, for the honour and uphald of Goddis service, and in likewis that thair salbe perpetualie in tym cumyng in the forsaid queyr ten preistis at the leist by [i.e., besides] the rector chori and the parich clerk." By this indenture the rector chori was bound to "ken the barnis of the sang scule, and keip all divine service in queir and kirk als wele as ony uthir rector chori dois in ony parich kirk in Scotland, and sall caus the lady mess to be soungin als wele or bettir than it hes bene in tymes bygane." Since those days the fabric of the church has been subjected to many alterations. In 1728, Douglass described it as "a very antient and stately edifice, built in the figure of a cross with fine free-stone," and having "at the west end of it a handsome spire in good repair." The clerestory is shown in the 1540 and 1642 plans of the town, and the latter shows the north transept which was afterwards removed. "The church got a considerable repair, with a new roof, in the year 1749." And in 1798-1799 it was almost entirely rebuilt; but the tower and some of the old pillars and arches were spared.* As thus reconstructed it was very plain, but commodious and substantial; and latterly at least not a few of the worshippers and of the other citizens were warmly attached to it. Now it has been supplanted by a building which is really beautiful, and in which all that remained of the original structure has been carefully conserved. The demolition of the old church began early in June 1907, and the new one was opened on the 30th of November 1909.

* The "sailors' loft" was bought by the Auld Licht Burghers for £4 5s and utilised by them in increasing the accommodation of that church which is now used as a bake-house. It is not known what became of the ship which pertained to the "sailors' loft."



TOWN CHURCH FROM SOUTH STREET BEFORE THE RESTORATION.

Dr Playfair, the minister of the first charge, raised nearly all the necessary funds by his indefatigable energy ; and Mr Macgregor Chalmers, the well-known ecclesiastical architect, brought all his skill and knowledge and enthusiasm to the great, but to him pleasant, task which he had to face. One of the old consecration marks is still to be seen



RESTORED TOWN CHURCH FROM QUEEN'S GARDENS.

on the west side of the tower. In a citation, dated 13th December 1560, reference is made to "the Consistory Hows abone the porche dur of the Paroche Kirk of Sanctandrois"; and in a minute of Town Council, of 25th September 1745, the old Council House is spoken of as within

the Town Church. Perhaps the Consistory House and the old Council House were one and the same. The incorporated trades also held occasional meetings in this "Counsaill Hoos," sometimes in the communion-aisle, and sometimes they were humble enough to convene in "the porche dur of the Paroche Kirk." The burying-ground was enlarged by Bishop Wardlaw in 1430; but, as it was too small and in the heart of the City, it was closed after the Reforma-



RESTORED TOWN CHURCH FROM THE SOUTH-EAST.

tion, and the ancient burying-ground used instead. George Martine, in describing the ruins of the Cathedral, in 1683, says that its south wall measures 200 feet, "the just length of the parish church-yard dyke, standing in the middle of the town." This dyke and almost all the monu-

ments as well have disappeared long ago. It was in this Church that Gresoun, the aged Provincial of the Black Friars in Scotland, publicly recanted the errors of Popery, in the spring of 1560. The ordeal may not have been so very



John Gresoun

trying to him, as he was by no means the first to undergo it. Dean John Wilson, vicar of Kinghorn, and formerly canon of Holyrood, had recanted in this same Church, in the preceding February, in presence of the Congregation and of the Admiral and Vice-Admiral of England; and his example had been followed by six-and-twenty priests before Gresoun humbled himself. The most remarkable thing is that all these recantations were made while Popery was still established by law. They are distinguished by the fiery vehemence with which they denounce the Pope and all his abominations. In all likelihood they were drafted by John Knox, who was in St Andrews from November 1559 to April 1560, and who acted as minister of the parish during part of that time. He had preached his first public sermon in this Church in 1547, and next year, when a sickly captive in the French galley, he was cheered by the sight of the well-known steeple. To the old pulpit known as Knox's pulpit, which is now kept in St Salvator's Chapel, a paragraph on a subsequent page is devoted; but the associations connected with it apply to this Church, for it stood here apparently till the end of the eighteenth century. At that time some people, anxious to possess relics of the old Church, carried off portions of the carved wood-work. Several pieces, after decorating a summer-house for more than seventy years, were restored again; and are now kept here. Several bishops have been buried in this Church. One of these, Bishop Edward, from a northern see, took care that a chaplainry should be founded for "his saull heill." Archbishop Gladstones, who died in the Castle of a loathsome disease on the 2nd of May 1615, is reported to have been immediately buried, though the solemn funeral was not celebrated till June, when the wind carried away the pall and marred the honours on the empty coffin.

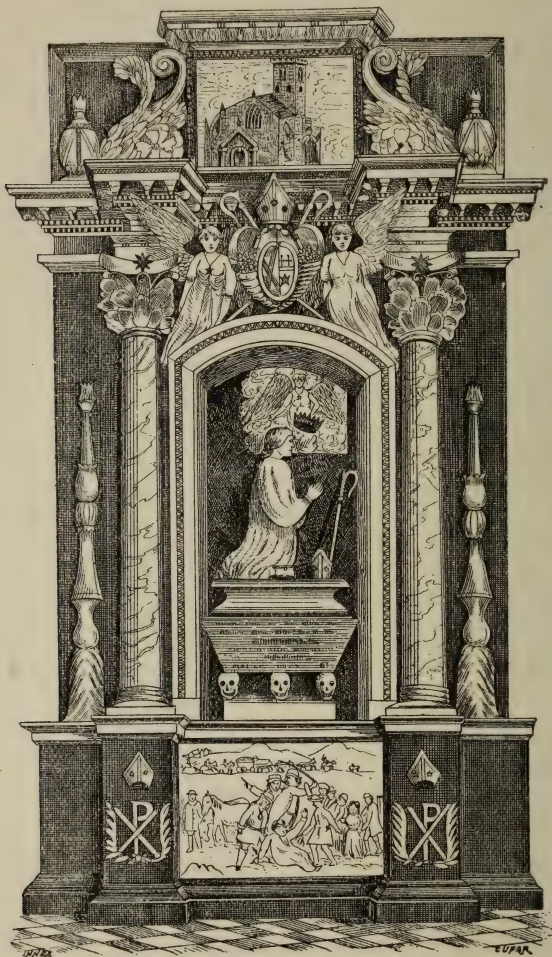
From Oliphant's drawing of the Church made in 1767, it would appear that there was a tomb in the gable of the south transept, long known as the communion-aisle. This may have been Gladstones' tomb. Martine says that he was buried in the communion-aisle, and describes him as "a man most learned, eloquent, and of great invention ; but, as his immediate successor [Archbishop Spottiswoode] hath it, of an easy nature, and soon induced to doe many things hurtfull to the see." Calderwood affirms that "notwithstanding of the great rent of the bishoprick, he died in the debt of twentie thowsand pund"; and that, "at the desire of his wife and children, he subscribed some few lynes, wherin he approved the present course, to procure the King's favour to them." In 1609 he had been obsequious enough to address the King as "my earthly Creator." Row gives as his epitaph:—

" Here lyes beneath thir laid-stanes
The carcase of George Glaid-stanes ;
Wherever be his other half,
Loe, here, yee's have his epitaph."

Every burgh in Scotland was represented save Aberdeen, St Andrews, and Crail, when the National Covenant was subscribed in Edinburgh on the 1st of March 1638. Commissioners were accordingly sent to St Andrews, one of whom was the famous Alexander Henderson. The sermon he preached in this Church from the 3rd verse of the 110th Psalm has been printed from the notes of a hearer. The City was gained by force of reason ; not a burgess refused to sign. So eager had the people now become that one of the parish ministers, who hated the Covenant, declared "that thai had all run lyk a companie of mad doggis let out of a kennell to subscryve the Covenant." It was in this Church, too, that Andrew Honeyman, after holding the

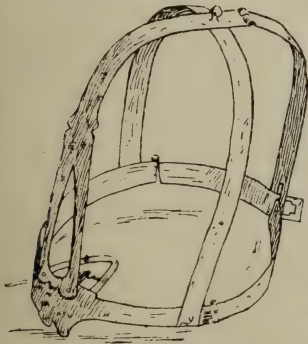
second charge for twenty years, was, in 1662, formally admitted to be Archdeacon of St Andrews. On that occasion he received "the Bibell, the keyes of the Church doore, and the bell-towe, all in his hand." A contemporary describes his preaching as "aye dry and lifeless, and no otherways edifying than by exercising the patience of his hearers." This verdict was perhaps partly due to the fact that a prophet has no honour in his own country. His father was a baker in St Andrews, and is said to have made all his four sons ministers. Be that as it may, the Honeymans hold a remarkable place in the *Minute-book of the Baxter Craft*. There they can be traced from 1564, when John Honeyman became an apprentice, down to 1773, when Thomas Honeyman, his direct descendant in the seventh generation, was entered as a freeman. It was here also that Sharp, after being raised to the Archbishopric, preached his inaugural sermon, on the 20th of April 1662, choosing as his text—"I determined not to know anything among you save Jesus Christ and Him crucified." Seventeen years later his coffin and bloody gown lay before the pulpit, while the Bishop of Edinburgh preached his funeral sermon. Shortly afterwards, the imposing marble monument, which was executed in Holland, and is enclosed by a massive iron railing, was erected by his son, who mortified a considerable sum for keeping the monument in good repair, and for behoof of the poor. In June 1725, certain "ryotous and disorderly persons" broke into the Church, through one of the windows, by night, "and did ther break and deface the monument of the late Archbishop of St Andrews, and stole and carryed away some of the marble." In the fulsome Latin inscription, written by Andrew Bruce, Bishop of Dunkeld, it is stated that "this lofty mausoleum covers the most precious ashes of a most holy bishop, most prudent senator,

most holy martyr." The upper portion portrays Sharp upholding the Church, underneath an angel is placing the



ARCHBISHOP SHARP'S MONUMENT.

martyr's crown on his head, and the representation of his death on the lower part shows in the back-ground his enemies in pursuit, and in the fore-ground his tragic end. Old Willie Loudon—a local worthy—used to point out as a remarkable fact “that no twa o’ their bannets are the same.” Loveday was informed, in 1732, “that the ruffians’ faces are admirably copy’d, as if they had been done from the life, insomuch that those who knew the men could easily distinguish ’em here.” Surprise is sometimes expressed that such a monument is allowed to remain in a Presbyterian church; but it preserves more than Sharp’s memory. It is a monument of Presbyterian toleration, contrasting strongly with the wanton defacing at the Restoration of Henderson’s monument, at Edinburgh, and Gillespie’s, at Kirkealdy. Of the six beautiful silver communion cups, three were presented by John Carstairs, Provost of the City, and Euphame Shevez, his wife; one in 1659 by Barbara Geddie, widow of a minister of Orwell; and two in 1671 by James Carstairs, a bailie of the City, and



THE BISHOP'S BRANKS.

Christian Brydey, his wife. The silver baptismal bason and jug were presented by Archbishop Sharp in 1675. There is preserved here, though not used now, an iron relic of a very different kind called “the Bishop’s Branks.” Though used both in England and Scotland long before Sharp was born, local tradition connects the Branks with him,

and Isobel Lindsay, who charged him in this Church,

when preaching, with his evil deeds. The *Minutes of the Presbytery* show that Isobel railed against the Archbishop oftener than once, and was dealt with for the same, both by the Presbytery and the Magistrates of the City in the winter of 1672-73. Two oaken stalls, of which the seats are now fixed, two oaken stools, and a chair of repentance, are preserved here. In 1595, the Kirk-Session ordained that “na persoun sall come to the stuill of repentance armit with sowrd nor gun.” At a still earlier date moral delinquents were imprisoned in the steeple, and so well did the beadle * act the part of jailer that, in 1577, it was

* The ten conditions, on which Andrew Sellar was unanimously elected officer to the Kirk-Session in 1589, throw light alike on the customs of this church and on the duties of a beadle three centuries ago. They are:—“In the first that he nor his man nather ask nor craif money fra na persoun that hes thair barnis baptizit, nor that ar contractit in mariage, onles it be gevin frelie and na forder. Secundlie, that the knock [*i.e.*, the clock] be kept in guide ordour. Thridlie, that the bell ring ilk day, Sondag and uther dayis, at fyve houris in the morning and at fyve houris at evin to prayaris, and at aucht houris at evin, ane quarter of ane hour, and that the last bell to sermone or prayaris ring continewalie quhill the minister or redar be in the pulpeit and begyn the prayar. Ferdlie, that he or his man be continewalie, tyme of sermone and prayaris, in the kirk, to attend that barnis and utheris vagaboundis mak na hender to the hering of the Word. Fyftlie, that the hand-bell pas noch throch the town tyme of sermone nor prayaris. Sextlie, that the consallhous dor and wyndowis be kept fra harkneris thairat. Sevintlie, that unknowth and strong beggaris be kept furth of the kirk-yaird, and als all barnis fra playing thairin tyme of sermone and prayaris as at all uther tymes fra breking of the wyndowis and casting [stones] on the sklaitis. Auchtlie, that the kirk fluir be watterit, and the pulpeit and daskis in the kirk be sowpit and haldin clein. Nyntlie, that he cum ilk Twysday to the scribe of the Sessioun, and ressaif his direction quhom he suld warn to the

ordained that each prisoner, whether male or female, should pay him two shillings before being released. From the steeple — the bartizan of which is 74 feet above the ground—an excellent view of the town may be had. In the first decade of last century, three bells, which had long hung in this steeple, were disposed of, although one of them was dated 1095 and another 1108. Many masons' marks may be observed on the beautifully dressed stones of the inside of the tower (as in other parts of the Church). And in the roof of a passage, which leads out to the gutter on the wall-head, a tombstone older than the tower has been used as building material. Here a strange incident may be recalled. Archbishop Adamson, though excommunicated by the Synod of Fife in April 1586, determined to preach next Sabbath in the Parish Church. The Laird of Lundy, having special business with his brother-in-law, the Laird of Pitmilley, came to St Andrews, and with his friend and retinue went to the New College to hear Andrew Melville preach. "The guid peiple of the town" left the Church, and likewise repaired to St Mary's. Just as Adamson was ready to go to the pulpit a man told him that a number of gentlemen, with certain citizens, were convened in the New College, and intended to take him out of the pulpit and hang him! Calling on his jack men and friends to stay by him, he fled for safety to this steeple. The Bailies and his friends could scarcely induce him to come forth, though they promised to take him

consallhous. Tentlie, that he remane at na tyme in consall, bot to depart quhen he hes gevin his answer; and that the towall and the bassin be sett on the pulpet at the secund bell to sermon." The *Register of the Kirk-Session* further shows, from an entry of 1595, that the clock struck the hours. Yet, in those days, Professor Welwood walked to his class, on one occasion at least, with his gown on, his book in one hand, and a sand glass in the other.

safely to his Castle. Indeed, he had to be "ruggit out," half against his will. As he was being convoyed through



TOWN CHURCH STEEPLE FROM NORTH-EAST BEFORE THE RESTORATION.

the streets, a hare broke out from among the people and ran before them to the Castle—so, at least, honest men reported

who saw it with their own eyes. "The vulgar call it the Bischope's Witche." In memory of Dr Boyd (A. K. H. B.) a beautiful brass lectern was dedicated by his widow in 1900 ; and in January 1902 a font in Caen stone, elaborately sculptured, was erected "in pious memory" of him and his first wife by their six children. The pulpit of Iona marble, alabaster, and onyx in the new Church is also inscribed to his memory. Behind the Town Church is the so-called

City Hall, which was formerly the English School of the Burgh, but which is now chiefly used for auction sales. After leaving the Town Church, and crossing Church Street, one may notice, in passing, the

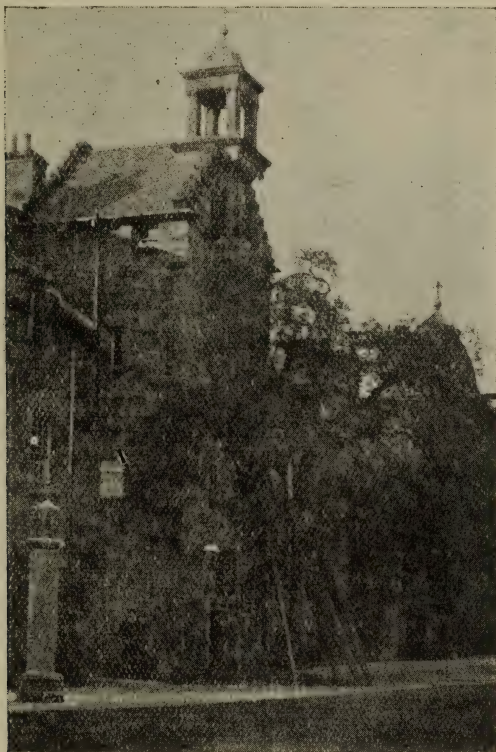
"St Andrews Citizen" Office, which occupies the site of the house formerly owned and occupied by Bailie Bell, the barber, who had mechanical ingenuity enough to enable him to add watchmaking, or rather mending, to his original profession, and who laboured long and unweariedly with Alexander Wilson, another native of St Andrews, in trying to perfect his scheme of casting types—a scheme which eventually won for Wilson the title of "the Father of Scottish letter-founders." It is peculiarly fitting that part of the premises should now be used as a printing-office. In Bell's time, the house "consisted of two-stories, with an outer staircase supported by wooden pillars, and a wooden projection into the street." The Bailie was "tall and ungainly, with thick lips and a great mouth, which he commonly kept open"; and, befitting his trade, he wore "a large, bushy, well-powdered wig." As an illustration of old St Andrews life, it may be mentioned that, occasionally, he could be seen "hastening through the street with a professor's wig, ready-dressed, in each hand, his arms at half-stretch to prevent their collision. After trimming

one professor, he would sit down and breakfast with him, and then away to trim and breakfast with another ; his appetite, like his mouth (and his mind also), being of remarkable and well-known capacity." His second son was born, it is believed, in the old corner house, on the 27th of March 1753 ; and he it was who founded the Madras College, and also gave the city its Bell Fund. The adjoining building is the

Christian Institute. From 1892 to 1907 it served as the Post Office. When the old house, which stood here, was pulled down, in 1891, several interesting carved stones were found in the walls. The moulded jambs of an old fireplace, with bases and capitals, were found *in situ* about ten feet apart, and are now behind the railings on the north side of the Town Church. A little oaken-keg of tea, probably smuggled, was discovered below the floor of a wall-press. And in making an entry from Crail's Lane for the court behind, a circular well was discovered below the floor of a dwelling-house. This well, whose existence had been utterly forgotten, proved to be fully ten feet in depth, and almost six in diameter. Towards the top it narrowed to thirty-nine inches, and was covered by a large flat stone with a hole in the centre. Right opposite the Christian Institute is

St Mary's College. Built on the site of the old Pedagogy, it was founded by Archbishop James Beaton in 1537, carried on by his nephew, the Cardinal, and completed by Archbishop Hamilton. St Mary's seems to have been for some time a favourite "howf" for Hamiltons. Of the fifteen students who entered it in 1552, five were Hamiltons ; and, in 1569, the teaching staff included five of the same surname—of these last, Archibald and John had become

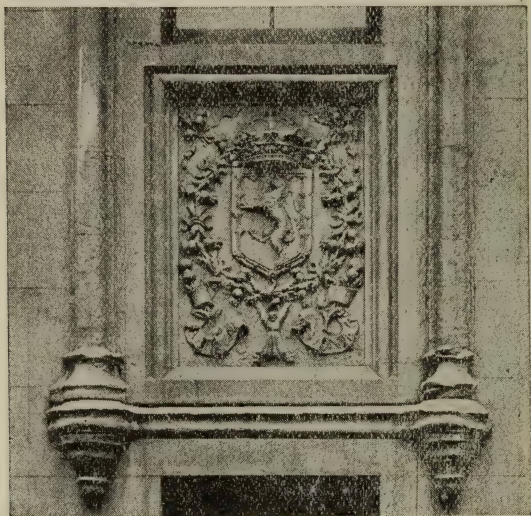
Protestants, but reverted again, and became violent opponents of the faith they had temporarily professed. John's career was very adventurous and checkered. The



BELL-TOWER OF ST MARY'S COLLEGE.

old buildings form two sides of a quadrangle; on the west are the class rooms, and on the north the Principal's official

residence. In the long line of eminent men who have presided over this College, Andrew Melville, Samuel Rutherford, and John Tulloch are the most widely known. The house is now occupied by Principal Stewart. His immediate predecessor, Principal Cunningham, inserted the arms of Melville and Rutherford under one of the windows. Under another window in the same wall, facing the street, are the royal arms of Scotland (in which St Andrew is emphasised



ROYAL ARMS OF SCOTLAND FACING SOUTH STREET.

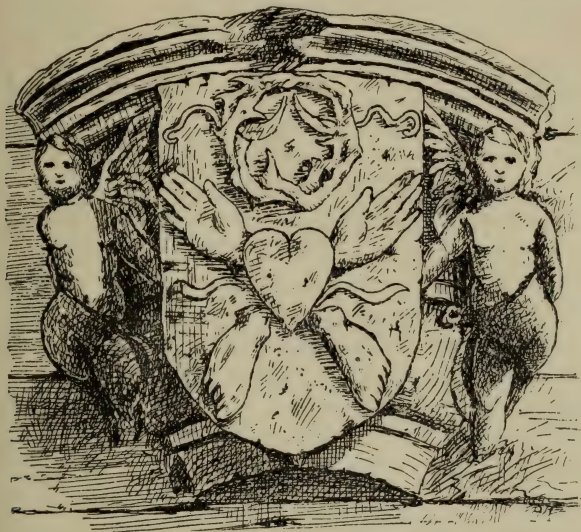
as he ought to be), with the motto *In defens*, and the date 1563. A porch projecting here was swept away by Provost Playfair. Visitors will find the janitor by ringing the bell at the *left-hand* side of the gate. On passing through the gate-way one is impressed by the dignified elegance of the

structure, which was greatly improved in appearance by the alterations carried out last century. The initials of Robert Howie, who succeeded Andrew Melville in the principalship, may be seen on various parts of the buildings, prominent and otherwise, once with the date 1615 and again with 1621. Hamilton's arms and initials can still be made out over the door of the bell-tower. James Beaton's arms occupy an exalted position. The Chapel of the College has long since disappeared; but an aged thorn, said to have been planted by Queen Mary, is yet in vigorous growth, despite the furious gale of 17th and 18th November 1893, by which it was temporarily overthrown. Formerly, both students and professors lived in the College. A frequent hearer of Rutherford's often thought that he would have flown out of the pulpit, when he came to speak of Christ, the Rose of Sharon; and it was said that he was never in his right element, except when he was speaking of his Master and commending Him. It was because he so delighted to proclaim the Gospel that he refused, in 1639, to exchange the pulpit of Anwoth for the Divinity Chair of St Mary's, unless he was permitted to preach. For a similar reason, James Wood, when appointed Professor of Theology in this College, in 1645, declined to give up the charge of Dunino, unless allowed to preach in St Andrews. And for years they are as often mentioned as preaching, and presiding in the Kirk-Session, as Blair or Honeyman, who, properly speaking, were the ministers of the parish. But though Rutherford and Wood resembled each other so much in this respect, they differed much in other ways. Rutherford began his work so early in the morning, and Wood sat so late, that they often met, the one going to his study, and the other to his bed! Though Rutherford

wrote many learned works, he is most widely known by his inimitable *Letters*, written not for publication but for his intimate friends, and first printed three years after his death. He narrowly escaped martyrdom, which he considered "a more glorious way of going hence." Deprived of his Chair in the University, he was confined to his house, and his salary confiscated. When dying, he was cited to appear before Parliament on a charge of high treason; "but," as an old writer says, "he had a higher tribunal to appear before, where his Judge was his friend." He entered into Emmanuel's Land on the 29th of March 1661. On the east side of the quadrangle stands the commodious and handsome addition to the

University Library, which was built in 1889-90, from the plans of Mr W. W. Robertson, of H.M. Office of Works, at a cost of about £8000, including the fittings. The spacious hall is now used for University ceremonials. Several old stones, which were lying about, were built into the new walls in prominent positions. Noteworthy among these is one bearing the emblems of the passion—the pierced hands and feet, the heart and the crown of thorns. Dean Stanley thought it was worth while to come all the way from Westminster to see such a stone spared in St Andrews; but there are two others of a similar nature in the Cathedral Museum. For the still later extension of the Library buildings, the University is indebted to the generosity of its late Lord Rector, Mr Andrew Carnegie, who gave £10,000 for this object. This addition was designed chiefly as a book-store by Mr R. S. Lorimer, and was completed in 1909. The earliest building faces South Street, in a line with the Principal's residence. To the testamentary inventory of her jewels, books, &c., Queen Mary—shortly

before the birth of James the Sixth—wrote a postscript with her own hand, leaving her Greek and Latin books to form the nucleus of a library for this University. This legacy, however, never took effect; but long afterwards—1612—the Library was founded by her son, and lists of the books



OLD STONE IN UNIVERSITY LIBRARY.

presented by him, his Queen, Prince Henry, Prince Charles, and Princess Elizabeth, are still preserved with the prices marked. From the *Minutes of the Synod of Fife*, it appears that in the same year collectors were deputed to raise contributions to help on the good work. Thirty years later Alexander Henderson gave £1000 Scots “for perfecting the house appointed for the Library.” It was not until the eighteenth century that the Libraries of the three Colleges were incorporated with that of the University. In 1765-67

the Library was repaired, at an expense of £778 6s 3d ; and, with the other buildings of St Mary's, was again thoroughly repaired in 1829. The separate Libraries of the Colleges date from a much earlier period than 1612 ; but their collections were very small. "The Inventarie of the Buikis in the Common Bibliothek of the New College," in 1598, only fills three printed quarto pages ! And the catalogue of those in St Leonard's, about the same time, fills little more than five pages ! This last mentioned catalogue, however, is not quite complete, for at the end there is this note :—"Thair ar sum ma buikis in the Librarie, quhilk tyme culd nocht permitt to seik out. This is the Catalogue of the buikis as we might haif it for the tyme. Sic Subscribitur Mr Robert Wilkie." There are now about 130,000 volumes in the Library ; and it is increasing at the average yearly rate of 2000 volumes. Among its many treasures are the works of Augustine, beautifully written on vellum ; an illuminated Missal ; the Bassandyne Bible ; and the Bible which was presented to Dr Duff, before he left St Andrews for India as the first missionary of the Church of Scotland to that land, in 1829, and which was washed ashore among the wreckage of the ill-fated vessel in which he sailed. Here, also, is the copy of the Solemn League and Covenant, which was signed at St Andrews. Including magistrates, professors, students, citizens, and parishioners, the names of 982 men appear to have been adhibited in or shortly after 1643—the year in which that covenant was drawn up by Alexander Henderson. It was renewed and sworn in St Andrews on the 31st of December 1648, being the Lord's Day. Many had probably been unable to sign it on that day, for, on several of the pages, the names are arranged by the streets—those, for example, on the north side of the "Markit Geat" being on one page,

and those on the south side of the "North Geat" being on another. In November 1649, the Session-Clerk subscribed for 15 men, who could not write themselves; and Colonel William Ker signed so late as February 1651. Altogether there are 460 subscriptions to the Renewal; but many of these, besides the 15 already mentioned, have been by proxy, as have also many of the earlier signatures. Several of the leaves are evidently misplaced, and probably some have been lost before the thin volume was encased in its present binding. There are some notable signatures. Samuel Rutherford signs thrice. The first column of the names of the students of the Old College is headed by the youthful Earl of Rothes. On another page, among the students of the same College, stands the name of Donald Cargill, who matriculated in 1645. Little, perhaps, did any of the students then think that Cargill would be hanged for his steadfast adherence to the Covenants, and that Rothes would be one of the persecutors. Yet so it happened. According to Patrick Walker's narrative, after Cargill was captured in the summer of 1681, Rothes, who was now Chancellor, "threatened him with extraordinary torture and violent death." Cargill replied—"My Lord Rothes, forbear to threaten me; for, die what death I will, your eyes will not see it." The Chancellor, whose health had been undermined by drunkenness and debauchery, took suddenly ill, and died at Holyrood during the night preceding the day on which Cargill was hanged at the Market Cross of Edinburgh. In the large Lower Hall of the Library, the Scottish Parliament met from the 26th of November 1645 to the 4th of February 1646. There had been little obstruction in those days; for, in that time, they passed 295 Acts, Ratifications, Ordinances, and other items of business. Macky, in his *Journey through Scotland*,

published in 1723, says of this Lower Hall :—"There are three rows of seats above one another round the room, which will contain four hundred persons, besides the area, in which is a table for clerks and other officers. There is also a pulpit for prayers. This room is now sometimes made use of for publick exercises." He proceeds :—"Above this Parliament Room is the Publick Library, a very spacious room, full of old books, but no curious manuscripts." Francis Douglas, who was in St Andrews in 1780, describes the Upper Hall or Library, with its galleries "supported by two fluted pilasters and eleven Doric columns"; and says that, in this Hall, "there is a very genteel pulpit for the Chancellor." The oak chair, traditionally associated with the President of the Parliament, is still preserved. And the *Minutes of the Kirk Session* prove that in the eighteenth century the Parliament Hall was used for church services at sacramental occasions. In the Senate Room (which has recently been re-fitted and handsomely decorated) are oil paintings of Knox, Cardinal Beaton, Adam Fergusson (at the age of 90), Lord Melville (by Sir David Wilkie), Dr Haldane, Principal Tulloch, the late Duke of Argyll, George Buchanan, Archbishop Spottiswoode, Professor Mitchell, Professor Reid, and others. An enlarged photograph of the late Dr Berry, the ancient capping-stone, and a cast of Peter de Luna's skull, and a hair supposed to have been his, are in the large Upper Hall of the Library. So are two beautiful maces, the oldest of which is preferred, by some competent judges, to Bishop Kennedy's grander and more elaborate mace. The tradition concerning the alleged discovery in Kennedy's tomb is discussed on a subsequent page. The meridian-line can be seen crossing the floor. On the front wall of the Library the arms of the chancellors of the

University, from those of Wardlaw, the founder (1411-12), to those

of Lord Balfour of Burleigh, are cut in relief in chronological order. Only two in the long series have been omitted, namely, Lindsay of Balcarres and the Earl of Loudoun. The accompanying sketch of Bishop Wardlaw's



arms is taken from an old stone, which in 1909 was inserted in a prominent position in a re-constructed archway in the quadrangle of St Mary's College. The University does not appear to have possessed any buildings until 1430, when the Pedagogy was founded. The Colleges were of later origin—St Salvator's, or the Old College, 1450; St Leonard's, 1512; and St Mary's, or the New College, 1537. In 1747 St Salvator's and St Leonard's were formed into the United College. The University College of Dundee was founded in 1880; and, after much wrangling, in the law courts and out of them, was affiliated to, and made to form part of, St Andrews University on the 15th of January 1897. This was by no means the first occasion on which the members of the University failed to see eye to eye. In a memorial anent the visitation of the Colleges in 1588, the following injunction occurs:—"Forbid thair querelling, and inquire the opinions of the maist discreit, quhat were metaist to be providit for punisment of the authoris thair-of; and albeit it be not altogidder prohibite that thay flyte,

yit forbid fechting, or bearing of daggis [*i.e.* pistols] or swerdis, sending of cartellis [*i.e.*, challenges], or setting up of pasquillis." The most recent building in the garden of St Mary's College is the new

University Museum, for the erection of which Mrs Bell Pettigrew gave £6500 in memory of her late distinguished husband, who for many years was professor of medicine in the United College. The gift was as timely as it was appropriate and munificent. The building was erected in 1909-1910 from the plans of Messrs Gillespie and Scott. The other new block at the far end of St Mary's Garden is the

Bute Medical Building, having been erected and paid for by the late Lord Bute. While Rector he took a lively interest in the affairs of the University, and was anxious that the first two years of a medical course should be given in St Andrews. Those who wish to know more about the University and its Colleges than is stated in this Hand-book should consult the official *Calendar*, and also Mr Maitland Anderson's *Historical Sketch of the University*, his *Heraldry of St Andrews University*, and his *Matriculation Roll*, 1747-1897. The University Library is bounded on the east by the West Burn Lane, and on the east side of the lane, sixteen yards from South Street, there is a small unobtrusive building one storey high. This humble edifice was the

First Bank in St Andrews, but is now a private washing-house. The door which opened into the lane has been built up. The extreme width of the building inside the walls is 12 feet 8 inches and the length 19 feet 2 inches. As the cornice still shows, a partition had shut off the northern end; and in the north-east angle of the part so

shut off is a recess in the wall which formed the safe. The bank—a branch of the Bank of Scotland—was opened here in March 1792, the first agents being Charles Dempster and Son. In 1811, the bank was “removed to more commodious premises” at No. 43 South Street; in 1819 it was transferred to No. 78 South Street; in 1822 it was taken back to No. 43; in 1839 it was removed to the four-storey house at the head of West Burn Lane (close to the original premises), and there it remained until 1871, when the more imposing building at the head of Queen’s Gardens was occupied. The contrast between the present premises of the bank and the washing-house in West Burn Lane is very great; but not greater than between the present condition of the City and its condition a century ago, when the lowly building was sufficient for the whole banking business of the burgh and parish. For half-a-century, or thereby, the Bank of Scotland was the only one in the City; but, by-and-bye, branches of the Clydesdale, Royal, Commercial and British Linen were opened. On the other side of South Street, a little further east than the University Library, is the arched opening into

Baker Lane. On passing through the pend a house will be noticed on the left-hand side (No. 4), into the front of which a somewhat remarkable stone is built. The “harling” of this house was disfigured by what appeared to be a big blister. When in 1895 the blister was broken, it was found that underneath there was a sculptured head with a crown. Unluckily the nose and part of the mouth are gone. Judging from what remains of the latter, it had been wide enough open to show the teeth, which are more like tusks indeed than teeth, the points of those in the one jaw fitting in between those in the other. The eye-balls

protrude and the cheeks are deeply furrowed. The face is



so repellent that it has been supposed to represent Pontius Pilate, but is probably allegorical. At the sides are long locks of hair or whiskers, but these are now hid by the cement, as the surface was threatening to scale off. The site of this house once belonged to the Knights of St John of Jerusalem, and the carved stone may have originally been in an earlier house on the same site or in an adjoining one. Near

the east end of South Street are the remaining buildings of

St Leonard's College. These are reached by a short lane which leaves South Street between Abbey Street and the Pends. Strangers may readily know this lane by the name displayed at the top of it, in white letters on a blue ground, *St Leonard's School*. So many pilgrims were attracted by the miracle-working relics of St Andrew that a large hospital had to be built for their accommodation, as early, it seems, as the twelfth century. But in course of time the relics lost their virtue, the stream of pilgrims ceased to flow, and the Hospital of St Leonard was turned into a nunnery for old women. As they, however, showed no great regard either for morality or piety, it was changed into a College in 1512, by Archbishop Alexander Stuart and Prior John Hepburn. The martyrdom of Patrick Hamilton sixteen years later excited enquiry into the opinions for which he suffered, and many were convinced of

their truth. Gavin Logie, who was Principal of this College at that time, so instilled the truth secretly into his scholars that it became proverbial to say to any who savoured of heresy, "Ye have drunk of St Leonard's Well." During Knox's last residence in St Andrews, a General Assembly was held in St Leonard's (March 1571-2); and James Melville—then a student in this College—has recorded that "Knox wald sum tymes com in and repose him in our Collage yeard, and call us schollars unto him and bless us, and exhort us to knaw God and His wark in our contrey, and stand be the guid cause, to use our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maisters." It was on the occasion of this visit to St Andrews that Knox's enemies in Edinburgh circulated the story that he had been banished from the City, because he had raised some saints among whom came up the "Devill with hornis," which when Richard Bannatyne saw he "ran woude and so died!" The faithful Richard exclaims:—"Giff this had bene thair first inventit lie, I wald never have bleckit paper for it." When, in 1747, St Leonard's and St Salvator's—the two philosophy Colleges—were united, the staff was reduced from two principals and ten professors to one principal and eight professors. The union was not rushed for the negotiations extended over nine years. St Leonard's had the best revenues; but, as the buildings of St Salvator's were least ruinous, the class-rooms and official residences of St Leonard's were sold. The Rev. James Hall, who was one of the students some thirty years after the union, says that "the bleakness of St Salvator's was preferred to the amenity of St Leonard's," for "no better cause than trifling interests and prejudices of a local nature." Several of the St Leonard's professors, he alleges, were superannuated, and one or two in a state of

dotage. When at the college table, he says, some one proposed to mix common table beer and strong ale together, one of the aged professors gave his approval, but deliberated whether the beer should be poured into the ale or the ale into the beer, "for if the small beer should be poured into the ale it would make the ale worse, but if the ale should be poured into the beer it would make the beer better." The west part of St Leonard's was occupied in recent times by Sir Hugh Lyon Playfair, and in the old hall opposite to it, the arms of Prior John Hepburn are to be seen, the only specimen having supporters. The eastern portion was the residence of Sir David Brewster, who, in 1853, entirely remodelled the front, instructing the architect to make it as like the old Chapel as he could. These two residences form a long block of buildings, which was formerly occupied by the professors and students—each having his own room. There were no stair-cases inside, but there were wooden-galleries in front, and from these access was obtained to each apartment of the upper storey.* The room believed to have been occupied by

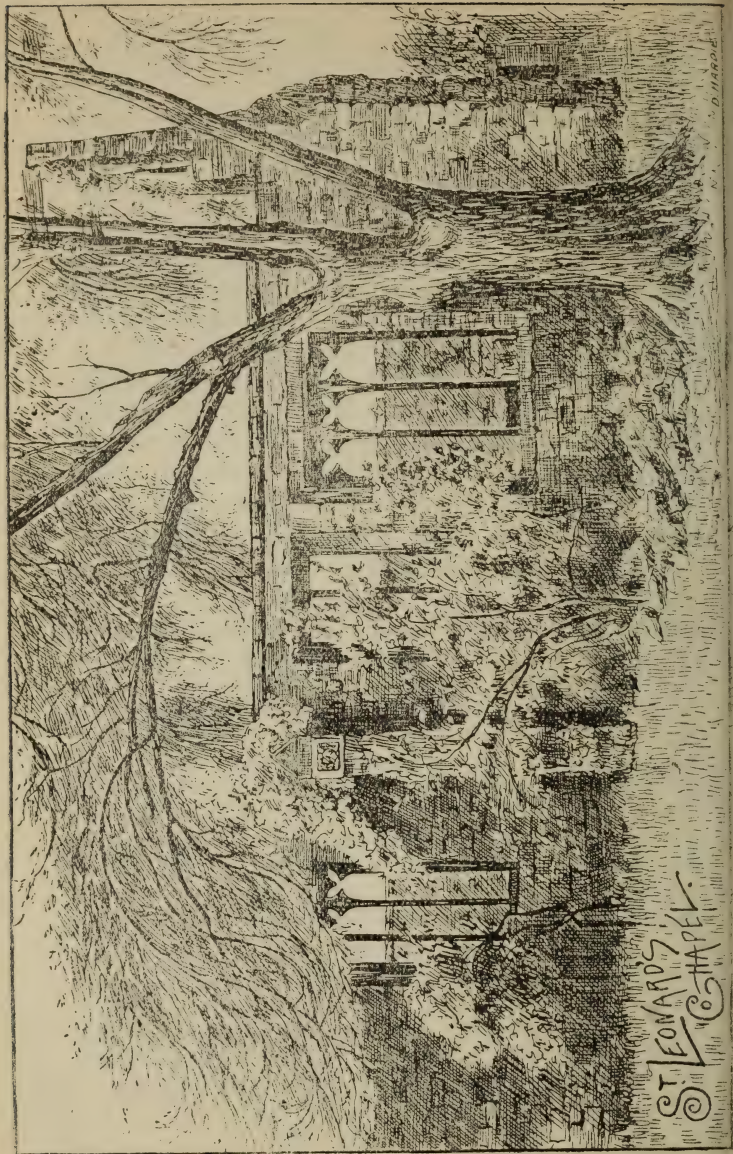
* As a specimen of the comfort enjoyed by those living in Colleges in the early days, Principal Lee gave the following inventory of the best furnished apartment in St Leonard's in 1544—the very chamber, as he believed, allotted to the Principal:—"In the first, twa standard beds, the foreside of aik and the north side and the fuits of fir. Item, ane feather bed, and ane white plaid of four ells, and ane covering woven o'er with images. Item, another auld bed of harden, filled with straws, with ane covering of green. Item, ane cod. Item, an inrower of buckram of five bredes, part green, part red to yaillow. Item, ane flanders counter of the middling kind. Item, ane little buird for the studie. Item, ane furn of fir, and ane little letterin of aik on the side of the bed, with an image of St Jerome. Item, an stool of elm, with another chair of little price. Item, an chimney weighing. . . . Item, an

George Buchanan as Principal is in the eastern portion, and on the opposite side of the area stands

St Leonard's Chapel, one of the most interesting ruins in this city of ruins ; but one that was long neglected and despised. For a number of years after the Reformation, the parishioners of St Leonard's, owing to the scarcity of ministers, had to worship in the Town Church.* James Wilkie, who succeeded Buchanan in the Principalship in 1570, was the first pastor of the congregation, having been appointed, according to Hew Scott, in 1578. He died in 1590, and is characterised by James Melville as "a guid, godlie, honest man." His nephew, Robert Wilkie, succeeded him. From the days of James Wilkie until 1824, a period of 246 years, all the ministers of the parish, with

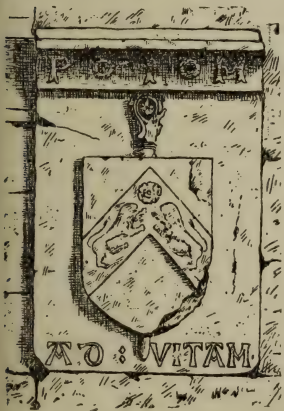
chandler weighing. . . ." Principal Lee has also given the following inventory of the furniture of the College in 1599 :—
"Impr. In the hall four fixed boards. The hale beds almaist fixt. In every chamber ane board and ane furn pertainand thereto, with glassen windows, and the maist part of all the chambers ciellered above, and the floors beneath laid with buirdis. *Compt of Vessels.* 2 silver pieces, ane maizer with common cups and stoups. 3 doz. silver spoons, ane silver saltfat, a water basin, an iron chimney fixed in the hall. In the kitchen an iron chimney, with sic vessels as is necessar therein, with fixed boards and almeris." These inventories and others, as well as the charters and statutes, are included in the volume entitled, *The College of St Leonard*, prepared and edited by Professor Herkless and Mr R. K. Hannay, and published in 1905.

* In 1561, it was ordained, "that the parrochyn of Sanct Leonardis salbe adjunit to heyr the word of God, and resaive the sacramentis and disciplyn, in the parrochie kyrk of the citie of Sanctandrouis, in tym cuming, aye and quhille mayr ampill forms of reformation and religion increas and be had be the stablesched authoritie, and this wythowtyn ony prejudice of profitis pertenyng to Sanct Leonardis College."



ST. LEONARD'S CHAPEL.

one exception, held the Principalship of St Leonard's, or of the United College, in conjunction. The Church, having fallen into great disrepair, and as the cost of restoring it would have been charged chiefly on the funds of the United College, the Chapel of St Salvator's, though in the parish of St Andrews, was fitted up instead, and this place was deserted in 1759. The steeple was taken down. The west gable was ruthlessly torn down and "set back," by Sir David Brewster, that he might have a wider entrance to his house ! In this new gable are two specimens of Hepburn's arms, one of them being in excellent preservation—especially the top of the crook. In fairness it must be added that Sir David caused the windows in the south wall, which had been built up, to be opened out again. Only at intervals



of many years were the weeds interfered with, and at all other times allowed to grow as rank as in a veritable wilderness. Strangers, who gained admission, might tread over pre-Reformation tombstones on the floor without suspecting their presence. But for the past few years it has been kept in very good order ; and now (May 1910) it is being roofed in by the University Court, which has bought up the rights of the other heritors. The key can be had from the Janitor of the

United College. Among the more interesting stones, lying in this place, is that in memory of John Wynram, the aged Superintendent of Fife, who died in 1582, and that of old James Wilkie. On Wynram's stone are sculptured a dice-

box and a ram, a playful device on his name. Of the three stately monuments built into the north wall, the most easterly is in memory of Robert Stewart, Earl of March, the uncle of the ill-fated Darnley, and Commendator of the Priory after the murder of the Good Regent; the next, which is sadly wasted, is believed to be Hepburn's, one of the founders of St Leonard's College *; and the other was raised for Robert Wilkie, who died in 1611. The extreme length of the Church inside is 80 feet, and the width 20 feet 8 inches. In the east gable there are two curious passages, the one over the other, each is fully two feet in width; the lower one is six and a half feet in height, and the upper one six feet. At the southern end of the lower there is a stone-bench, close beside which one of the narrow slits opens into the Church. It has been supposed that it may have been used as a confessional; but there is also a slit opening from the upper one, and it certainly could not be used for such a purpose. There was at one time an hospital for leprous priests in the immediate neighbourhood of the City, and it has been conjectured that they may have been allowed to listen to the services from these places. But the lazaret-house would probably have its own chapel; and this gable containing the passages may have belonged to an earlier building, and been utilised when St Leonard's Chapel was extended. It is hard to say what their use may have been in an earlier building. No one can take a cursory glance round the interior of the

* This monument does not look so old as Hepburn's time, but, in 1833, the proof that it was his was regarded as "beyond all doubt." At that time, no trace of the inscription was left; but it still bore his arms and initials, and old people then living remembered when it was in perfect preservation. The "body of the monument" is said to have been gilt.

Chapel without noticing the priest's door, with its simple mouldings, in the north wall. The veritable oaken door—plain and unpretentious—which used to open into the sacristy is still there. About twenty-four feet from the east end, there are clear indications of the Church having been lengthened. This was done at the founding of the College. In the sill of the east-most window there is a shallow piscina, of which the drain goes right through the wall. When the College buildings and grounds were sold, the following were specially excepted and reserved, “the Church of St Leonard's, and whole doors and entries thereto, together with free issue and entry to it, in case it shall ever be repaired and again used as a church, both by the passage leading to it from the South Street of the town and by another passage from the east gate of the area, not less than ten feet broad, running all along the south wall of the Church, as far as the present entry under the steeple.” The earliest reference that I have seen to the Parish Church of St Leonard's is dated the 22nd of December 1413—that is, ninety-nine years before the College was founded. It is referred to, in 1661, as “the Trinitie Kirk, of St Leonards in St Andrewes.” In pre-Reformation days, women were not allowed to enter the gates of the College ; but now the old class-rooms, and the residential buildings are occupied by a school for girls. This

St Leonard's School was opened in 1877, to provide for girls an education, which, while moderate in cost and especially adapted to their requirements, is as thorough as that given to boys at the great public schools. The number of girls in the School is about two hundred and forty. There are seven houses for the reception of boarders, and not more than thirty girls are received in any house.

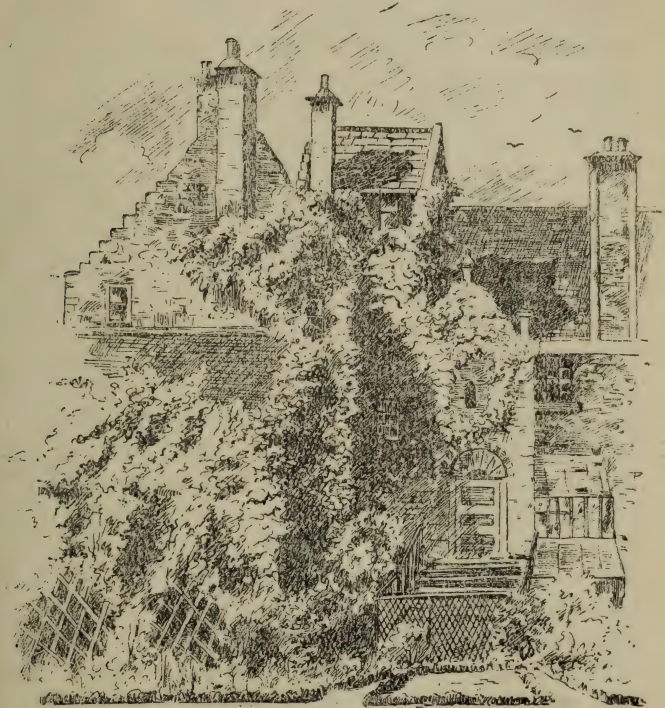
The houses are provided with every comfort, and the life is made as home-like as possible. The Dowager Countess of Airlie is the president; and Emeritus-Professor Purdie is chairman of the council. There are about forty mistresses, comprising certificated students of Girton and Newnham Colleges, Cambridge, and graduates of London University. The School is provided with a well equipped science building, a sanatorium, and a hospice. The play-ground extends to about sixteen acres, and includes a cricket field; a golf course, lawn and gravel tennis courts, a fives-court, &c. All the arrangements are as complete and perfect as it is possible to make them.* The pupils come from all parts of the United Kingdom, and from most of the Colonies. Between the lane leading to St Leonard's and the east end of South Street, there are two large houses. The first of these is known as

Queen Mary's, as it is believed that the beautiful, misguided, and unfortunate Queen of Scots lived in it when she came to St Andrews.† It was in St Andrews that Mary

* In connection with this flourishing institution another for younger girls was opened in 1894 as a preparatory school. It is situated between North Street and the Scores, and is known as St Katharines. It has a garden and play-ground of about two acres, and accommodation for about a hundred girls.

† Another fine old house—71 South Street—is also traditionally associated with Queen Mary. Probably both traditions are well-founded. She did not like Edinburgh, but seems to have liked St Andrews; and, between September 1561 and September 1565, she paid several visits to it and to the immediate neighbourhood, two of these visits being of considerable duration. Patrick Adamson, the son of the tulchan Archbishop, owned 71 South Street. In pre-Reformation days it belonged to the Knights of St John of Jerusalem. It had a stately stone stair, which is said to have given access to the first flat and to have projected far into the street. The University Court purchased this house in March 1910.

told Randolph, the English Ambassador, that while there she wished to be like a bourgeois wife, and not the Queen of Scots. Twenty-two years afterwards, Patrick Adamson, then tulchan Archbishop of St Andrews, appeared before



QUEEN MARY'S FROM THE SOUTH.

the Kirk-Session, alleging that he had directions from the King "to desyre the minister and redar to pray publiclie for his Hienes' mother, for hir conversioun and amendment

of lyfe, and, if it be Godis plesour to preserve hir from this present danger quhairin sche is now, that sche may heirefter be ane profitabill member in Christis kirk." This tardy request, though willingly complied with, came too late. The Kirk-Session met at two o'clock in the afternoon, but at eight that very morning Queen Mary had been led forth to execution; so that the staunch Protestants of St Andrews must have publicly prayed for the dead. Her great grand-son, Charles II., it would also appear, lodged in this house from the 4th to the 6th of July 1650. When Dr Johnson visited St Andrews, in 1773, this house belonged to Colonel Nairne; and it was in its garden that he saw what Boswell describes as "a fine old plane tree." Since crossing the Tweed, this was the first tree Johnson had seen older than himself; and he held it in contempt as "rough and low." Colonel Nairne said that there was only another large tree in the county. "This assertion was an excellent cue for Dr Johnson, who laughed enormously"; as well he might, for, in his opinion, "a tree might be a show in Scotland as a horse in Venice." Mr Charles Howie, who held that this tree was really a great maple, preserved the tradition that its striking appearance was really due more to the great spread of its branches than to its height; and that on a wooden platform, laid over the lower branches, tea-parties often took place in the summer evenings. About 1788, the eastern wing of this house, and the eastern half of the garden, the half containing Dr Johnson's tree, were sold off. That wing was nearly all pulled down, and rebuilt with an eastern addition, thus forming the house now called Prior's Gate. The tree has long since disappeared; but the grotto, which Johnson admired so much, still stands in the garden of Queen Mary's. The back of the house is towards the street, while the striking old front looks to the

south. What was the principal entrance to the Priory is at the extreme east end of South Street, and is named

The Pends. The Scotch word “pend,” or “penn,” signifies an arch, a vault, or a covered way—hence the name of this building. In 1828 Dr Robert Chambers described it as a “gloomy old portal.” At that time the upper part of the northern arch was filled up with brick or stone work resting on a heavy wooden beam. Sir David Brewster happily persuaded the Woods and Forests to remove this ugly insertion in 1839. Unfortunately the inner arch, on which the gates had originally been hung, was also removed. The space between this inner arch and the northern one served as a porch. Two pointed arches and the side walls remain. Though the groined roof has vanished, the corbels, from which the vaulting sprung, are still to be seen, and also the traces of the groining on the walls. It seems to have been roofless when the old bird’s-eye view of the town was drawn about 1540. The porter’s door, now built up, was in the west wall. His apartments may have been above. This magnificent gate-way is usually assigned to the fourteenth century ; but one eminent architect would place it at the beginning of the sixteenth. Originally it would look still more stately, for the road-way has been somewhat raised. The narrow opening into South Street was “slapped out” in 1822 ; and the concrete foot-path was laid in 1896. On proceeding through the Pends, the tree-lined lane is soon passed, which leads to St Leonard’s Church through “the east gate of the area.” Above the gate there is still a small fragment of what has been a very fully charged shield. The arms were those of the Duke of Lennox, and are said to have been dated 1617. Just where this lane

branches off from the Pends Road there are entrance gates to two of the boarding-houses of the Girls' School. Close to these gates is a portion of one of the massive walls of the

Guest Hall, which is said, by Martine, to have been built about the middle of the thirteenth century by Prior John White. According to Martine—who also calls it *magna aula hospitum*, the great hall of the guests—it was appointed for the entertainment of those pilgrims and strangers who were drawn by devotion or curiosity to visit the relics of Saint Andrew. This Guest Hall of White's was doubtless an addition to the Hospital for pilgrims, which had been erected long before his day ; for, such an hospital is mentioned in the foundation charter of the Priory in 1144 ; while in a confirmation, drawn up between 1165 and 1169, there is a reference to the New Hospital ; and in 1248 the Hospital of St Leonard is mentioned. Perhaps, the New Hospital and the Hospital of St Leonard were one and the same. In 1273 Edward the First granted a safe-conduct to Richard son of Philip, Laurence Scot, and Nicholas de Wygenhale, who had gone to Scotland, to visit the threshold of St Andrew the Apostle. Martine says that pilgrims were freely entertained for fourteen days, before being questioned concerning their errand. Tramps are not so kindly cared for now ! Through Lord Bute's special excavations in 1896, it has been ascertained that the building was of four bays and had an aisle on either side. A little further down the Pends Road stands the round-arched gateway of the

Hospitium Novum, or New Inns, which is believed to have been the last building erected in connection with the Priory before the Reformation. A considerable portion of the structure survived until the early part of last

century. The entrance arch is the only visible fragment now ; and it was taken down and rebuilt, in 1845, when the footpath was lowered, and the roadway straightened. In 1894 it was again taken down, and rebuilt at a different angle to form a better entrance to the Hospice of the Girls'



ENTRANCE OF HOSPITIUM NOVUM.

School. At this time the old proportions of the arch were somewhat destroyed—the width having been increased by twelve or fourteen inches, and the height by as much. The illustration in the text is from a very careful drawing made in 1893. Over the arch are the arms of Prior John Hepburn, and also the Scottish arms with the unicorns as supporters.

According to a seventeenth century tradition, when James V. married his first wife, Magdalene, the fair daughter of the French King, the physicians chose this place, and Balmerino Abbey, as the most fitting for such a delicate lady to dwell in ; and, therefore, so many workmen were employed that the *Hospitium Novum* was begun and finished in a month. But, alas ! this Queen—radiant with the beauty of decay—never saw the palace prepared for her in St Andrews, for she died at Holyrood in less than two months after her arrival. The principal towns were preparing to receive her right loyally ; but, as Pitscottie says, “all their great blythness and joy of her coming was turned in great mourning, and all the play that should have been made was all turned in soul-masses and dirigies.” Sir David Lyndsay, in his *Deploratioun*, which extends to more than two hundred lines, rebukes “crewell deith,”* who had spared Methuselah till he was “nine houndreth yeir, thre score and nyne,” and devoured this young Princess ere she was “compleit sevintene.” He denounces death as a “gredie gorman,” a thief, and a traitor, and closes his lament by calling Magdalene “the hevinly Flour of France,” and telling death that

“The smell of it sall, in despyte of thee,
Keip ay twa Realmes in peace, and amitie.”

“The King’s heavy moan, that he made for her,” says Pitscottie, “was greater than all the rest.” Be that as it may, his second Queen, Mary of Guise, landed at Fifeness in June 1538 — less than a year after her predecessor’s death. The King, who was awaiting her arrival at St Andrews, rode forth with a great company to meet her. The *Hospitium Novum*, or, as Bishop Lesley calls it, “the new Pallice in the Abbay,” was specially decorated and

prepared for her reception. Sir David Lyndsay had made a triumphant farce, or pageant, and out of a great cloud which opened there came "a fair lady, most like an angel, having the keys of Scotland in her hands, and delivered them to the Queen, in sign and token that all the hearts of Scotland were open to receive her." According to one account, the royal pair remained in St Andrews for forty days, or, as another has it, "all that symmer." This building (as well as the *Hospitium Vetus*) was afterwards occupied by the Earl of Murray as Commendator of the Priory; and by John Knox when he dwelt here from July 1571 to August 1572. Under its roof, too, James the Sixth apparently resided during his sojourn in St Andrews, in the end of July 1580. On one of these days, the gentlemen of the neighbourhood had "a gyse and farce" to play before the King. "His majestie was in the New Innes of the Abay, befor the windowes wharof the schow was to be maid." Skipper Lindsay very unexpectedly prefaced the play. He was of great stature, well built, with a large face and manly countenance rough with hair—great tufts on his eye-brows and another on the point of his nose. Before all the people, he specially warned the Earl of Morton, who was standing in "the boss windo," that "his judgment was neir, and his dome was dichten." Although the skipper was a lunatic, Morton was apparently much moved by this unrehearsed performance, and, strangely enough, ten months afterwards he was beheaded at the market-cross of Edinburgh. The *Hospitium Novum* was the archiepiscopal palace of Spottiswoode after 1635, and later still of the infamous Sharp. In the *Memoirs of John Blackader*, a famous conventicle-preacher, it is mentioned that on one of his visits to Kinkell, in 1674, he was told that, on "the following day, a meeting was appointed in St Andrews,

close by the *Prelate's* house. This he censured as rash and objectionable ; but considering it to be the first, and the people being advertised, he went, lest the curates should insult if a meeting was gathered and dismissed without sermon. They filled the house both high and below, which was not able to contain them ; therefore they were called forth to a yard, into a gentleman's waste place, where was a considerable meeting ; but none offered the least disturbance." The story of "the living humming bee," which was discovered in the Archbishop's tobacco-box, at Magus Muir, is well known. Other two stories are told to illustrate his dabbling in the black-art. Having sent his footman from Edinburgh to the *Hospitium Novum*, for a document, which was required in the trial of some Covenanters, the messenger was amazed on his arrival to see his master "sitting at a table near the window, as if he had been reading and writing, with his black gown and tippet [and] his broad hat, just as he had left him at Edinburgh" in the morning. A remark from the astonished footman was only answered by a sour frown. He there-upon rushed downstairs for the "Secretare or Chamberlane," who would not believe that his lordship had come home ; but on proceeding to go upstairs with the footman, he also saw the Archbishop staring down upon them with an angry look. Martine, who was Sharp's faithful secretary, it need hardly be said, does not record this story of his master's double. The other story is quite as credible. Janet Douglas, who was accused of sorcery and witchcraft, was brought before the Privy Council. Sharp wished to banish her to the West Indies. "My Lord," said she, "who was yone with you in your closet on Saturday night last, betwixt twelve and one a-cloak ?" The Archbishop "turned black and pale," but said nothing. On Roth's afterwards

promising to warrant her at all hands, and that she should not be banished, she gratified his curiosity by telling him the dread secret—"My Lord, it was the meekle black Devil!" Sharp had made himself so obnoxious by his treachery and tyranny that the people then and long afterwards would believe anything to his prejudice, no matter how absurd it might be. Even in Archbishop Ross' time (1684-88), one of the apartments was believed to be still haunted. Writing in 1683, Martine says that the *Hospitium Novum* "is very well in repaire, and of late much bettered than formerlie"; but, in 1732, Loveday describes it as "now much decaying." The latter also says that "it had something of the look of the Bishop's Castle at Glasgow, though not so good." Even in 1807 the eastern gable was still standing, as well as part of the roof and wooden floor. The under flat had been entirely vaulted. In March 1893 one of the foundation walls, four feet thick, was laid bare. Its appearance was inconsistent with the tradition of its rapid erection. If the visitor now retraces his steps through the Pends, and proceeds a little further towards the north, he will find himself at the built-up entrance to the

Arch-Deacon's Inns, or Manse, now Dean's Court, which was inhabited towards the end of the sixteenth century by Sir George Douglas, then an elder of the Parish Church, but who in his younger years had helped Queen Mary to escape from Loch Leven Castle. His initials and arms, much wasted, are still to be seen over the built-up arch. The north-west portion of the present house was originally intended for and was long used as a separate dwelling. Professor Gregory, it seems, lived in one of the parts, and hence the east end of North Street is known as Gregory's Green. Immediately opposite is the

Burying-Ground. The large gate is generally locked ; but the small iron one, facing North Street, is open from eight o'clock in the morning until eight in the evening in summer, and till dusk in winter. In "Divinity Corner"—on which a volume might be written—lies the precious dust of Samuel Rutherford ; and close by are the remains of kindred men—Principal Anderson of St Leonard's, John Anderson and Dr Park of the Town Church, Principal Forrester and Thomas Halyburton of St Mary's College. Not far from these rest three mighty golfers of world-wide fame—Allan Robertson, Tom Morris, and his son Tommy. The mural monuments of Adam Fergusson, Principal Haldane and Provost Playfair are on the northern wall, and nearer the eastern extremity of the ground. But the Burying-Ground contains objects of much greater and wider interest than these, for several of the chief attractions of the City are clustered here. The first to claim attention is the

Cathedral, which was founded by Bishop Arnold, in presence of Malcolm the Fourth, in or about the year 1160. The work was, of course, begun at the east end. The founder of the Cathedral died soon afterwards ; but his successor, Bishop Richard, seems to have eagerly carried it on until his death in 1178. During the disputed election which ensued, there was probably little done, and Bishop Roger was too anxious to erect the Castle to do much to the Cathedral. But William Malvoisin, who succeeded in 1202, earnestly laboured to complete the work during his long episcopate, and under David de Bernham and Gameline it was still carried on. According to Wyntoun, Gameline died in 1271 ; and of William Wishart, who entered in his stead, he says :—

“ Sevyn yhere and a halff wes he
Byschape and gert byggyt be
Nere all the body off the Kyrke :
Quhare that he begowth to wyrk,
Yhit men may the taknys se
Apperand be affynnete.”

As the Cathedral was in the form of a Latin cross, by “ the body off the Kyrke ” is undoubtedly meant the nave, and so Wyntoun credits Wishart with having built nearly the whole of that portion. The old rhyming chronicler points out indeed the very spot where Wishart began to build—to wit, where men may see the tokens by the affinity of the work, where, in fact, the style changes from the semi-circular to the pointed. From the existing remains, it might have been conjectured that the chancel had been projected across the transepts and into the nave, so as to include its first bay ; and Wyntoun’s further description tallies exactly with this, for he speaks of Wishart’s addition as beginning at the third pillar from the chancel door. Lyon, in trying to interpret honest Wyntoun’s meaning, has erred so far as to make him include the transepts ; but Wishart’s work was extensive enough without these, for he not only roofed what he built—the greater part of the nave—but also erected a west front. “ Times of trouble were now at hand. Some accident ruined part of the building, and before it could be repaired the canons were in the toils of the usurers. The desolating Wars of the Succession followed ; and it was not until the year 1318 that the Cathedral was consecrated by Bishop William Lamberton, in presence of the King, seven bishops, fifteen abbots, and almost all the earls and lords whom the wreck of war and revolution had spared to Scotland. The gift of a hundred marks yearly attested the gratitude and devotion of Bruce ‘ for the mighty victory vouchsafed to

the Scots at Bannockburn by St Andrew, the guardian of their realm.'” In March 1303-4, Edward the First and his Queen had each offered a golden ouch to the arm of St Andrew preserved in the Cathedral. By the following July, Edward had caused twenty-two waggon loads of lead to be stripped off the roofs of the Cathedral and the Priory, for the use of the engines with which he was besieging Stirling Castle; but he afterwards paid the Prior and convent for this lead, and permitted them to receive twenty oaks fit for timber from the forest of Clackmannan to repair the Priory houses. The bishops who succeeded Lamberton, and the priors too, found scope for exhibiting their taste, and expending their surplus revenues, in the decoration of the Cathedral and its adjuncts. And a disastrous fire in 1378 caused a great deal of work to be done over again. For three years after the fire, Robert the Second paid the wages of two masons on the Cathedral, the yearly expense being £26 13s 4d. William Stewart, who, in his metrical translation of Hector Boece's *History*, speaks rather doubtfully of that author's veracity, thus refers to the fire :—

“ Of Sanct Andro the greit kirk that same yeir,
 And my author thair of be for till trow,
 Wes brynt ilk stik, I can nocht tell yow how;
 And sum man said, as I can trow that best,
 With ane fyre brand ane ka buir till hir nest
 That kirk was brynt, als far as tha had feill.
 Gif that wes trew I can nocht tell yow weill.”

Many fragments of coloured window glass, perhaps a thousand or more, and some fused lead-framing, were found in the middle bay of the north transept on Monday, the 3rd of October 1904. The following Thursday was the five hundred and twenty-sixth anniversary of the fire, reckoning by the old style. James Haldenstone, who was prior in the

first half of the fifteenth century, did much to beautify the building ; but, perhaps, the only work of his that remains is the large window (minus its mullions and tracery) in the east gable, which he substituted for the two rows of smaller ones, the traces of which are still to be seen—three above three, similar to the present three semi-circular-headed ones beneath his great light. The diagonal buttresses were probably built at that time. On the inner side of the east gable, eight fragments of richly sculptured stone crosses were exposed to view from June 1892 until February 1909, when they were taken out and set up in the Cathedral Museum. These interesting relics of the Celtic Church had been deliberately broken up and used as ordinary material by the twelfth century builders. In 1861, a similar cross was taken from the south wall of the Lady Chapel. On the east face of the east gable of the Cathedral one of the dedication crosses, cut in the wall, can still be seen. Within the Cathedral James the Fifth was married to Mary of Guise ; and here Patrick Hamilton, George Wishart, and Walter Myln were tried and condemned. The last named was so old and weak that it was not thought his voice would be heard, but when he began to speak, he made the



CELTIC CROSSES BUILT INTO THE CATHEDRAL ABOUT 1160, REMOVED IN 1909.

vast building ring and sound again. Knox and his coadjutors have been so often blamed for destroying the cathedrals of Scotland, and this one in particular, that most people seem to regard it as an undoubted fact. Professor Tennant went the length of writing "ane poem, in sax sangs," on "the dingin' down o' the Cathedral," in which the whole performance is described as graphically as though he had been an eye-witness. He even relates how—

"The capper roofs, that dazzlit heaven,
Were frae their rafters rent and riven."

But the truth is that the copper roofs never existed, save in the imagination of the credulous—the tradition concerning them apparently owing its origin to Hector Boece; and there is not a single scrap of contemporary evidence to prove that the Cathedral was demolished at the Reformation. The ablest historians now acknowledge this, yet the old fable is repeated and perpetuated by the tongues and pens of those who are either too prejudiced to receive the truth, or too indolent to inquire into it. A careful inspection of the ruins not only reveals the fact that this Cathedral had shown signs of weakness; but that means had been taken to strengthen the great central tower, and that buttresses had been erected to stiffen the north wall. The method which had been adopted to strengthen the central tower is indicated on Mr Henry's beautiful ground-plan. The old builders did a great deal of what is now known as "scamped work," which was partly counteracted by the excellence of their lime and the thickness of their walls; but, as in the present case, these did not always avail. Besides the defects and attempted remedies already specified, the west front had to be re-built; and, in 1409, "a strong wind struck down the south gable of the

transept, crushing by the fall of great stones the dormitory and 'under chapter-house.' It is surely more than a coincidence that in Arbroath Abbey, as in St Andrews Cathedral, the south wall of the nave is entire, while the north wall is completely gone, and there—as here—"there is nothing to show that the Abbey was burned or destroyed by anybody at the Reformation." The real cause of destruction was neglect, not violence. Had there not been such a large parish church in St Andrews, the Cathedral might have been carefully preserved ; but, as it was not required, it was allowed to decay. People who have kept their eyes open must have been struck by the rapidity with which a building goes to ruin after the roof fails. The absence of a few slates, or tiles, permits the rain to enter, the wood-work rots and speedily collapses, frost soon rends the soaking walls, and renders them an easy prey to the howling tempest. In the case of the Cathedral, the lead was probably stolen from the roof—secretly or openly—and the destruction would be hastened by the heavy groined roofs over the chancel and side-aisles, and the weakness of the central tower and north wall. The date of the great catastrophe has not been ascertained. Charles the First, in 1634, resolved to re-edify the Cathedral, and took the preliminary steps, but the proposal, fortunately perhaps, was not carried out. In 1649, Parliament authorised the Town Council to use all the stones of the decayed buildings, walls, and dykes of the Abbey in fortifying the town. The destruction at that time may have been enormous ; but it was a ruin before that ; and, unhappily, the example thus shown of utilising it as a quarry was long followed by the citizens, who freely took the stones, once deemed sacred, to erect the humblest edifices. At the Reformation, it was certainly stripped of

its imagery and symbols, but there is no evidence to show that the fabric itself was then injured.* From the Protestant writers of the period, it can be shown that, roused by the preaching of Knox, and led by the Provost and magistrates, the inhabitants, in June 1559, removed all the “monuments of idolatrie” from the churches, and burned the “idols” of the Cathedral on the site of Walter Myln’s martyrdom, and further that they destroyed the Monasteries of the Black and Grey Friars. Even the Roman Catholic historian, Bishop Lesley, who was born in 1527, does not say that the Cathedral was destroyed; but that “the images of all the kirkis” in the City were burned, and the altars cast down; and that the Monasteries of the Friars, the Chapel of the Kirk Heugh, and “all uther privat chappellis within the toun,” were pulled down. Lesley would rather exaggerate than understate such a matter; and, from what is known

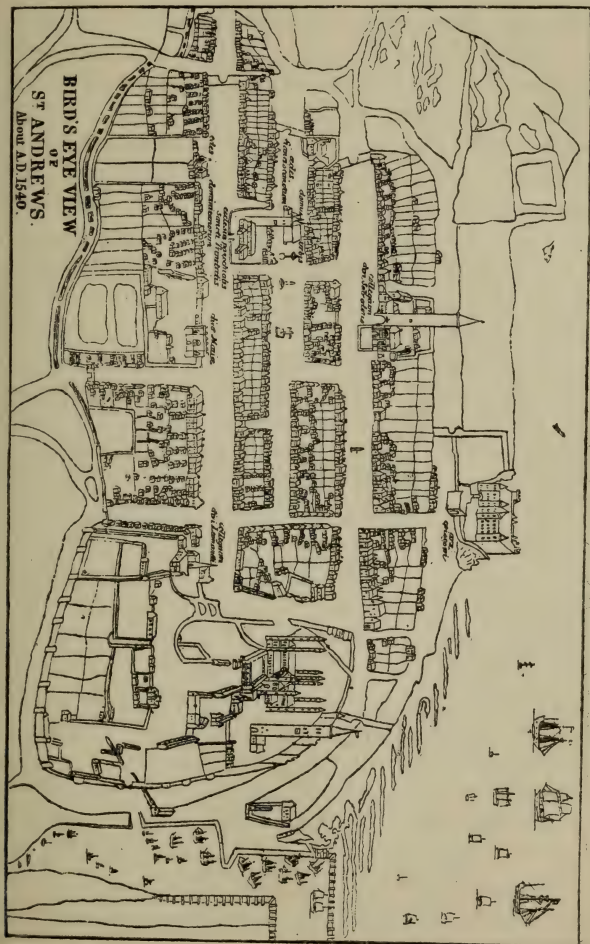
* Many of the most valuable decorations of the Cathedral were no doubt carried off for safety before the storm of the Reformation burst. At a slightly earlier period, when an English raid was expected, three chests, “contening certane reliquis and clathis of silk and gold with divers geir,” had been seen sent temporarily to Loch Leven. In the same way, the Bishop and chapter of Aberdeen sent out the ornaments and vestments of their Cathedral to the Earl of Huntly, for safe keeping, in the summer of 1559. Some of these vestments were made from cloth of gold taken by Bruce from the English at Bannockburn; but they were not allowed to remain long at Strathbogie; for shortly after Huntly was slain at Corrichie many of his moveables were brought to Holyrood. Mary Queen of Scots seems to have had no compunction in cutting down for profane uses the copes and chasubles made of cloth of gold. Indeed, the very month after Darnley’s murder, three of the fairest were, by her orders, presented to Bothwell—in all likelihood to make a showy doublet, and several of the priestly robes were cut down in her presence to make a bed for her little son.

concerning the buildings which survived the Reformation, his assertion about the chapels must be understood in a limited sense. Principal Baillie, in his *Historical Vindication*, published in 1646, says:—"What you speak of Mr Knox preaching for the pulling down of Churches is like the rest of your lies I have not heard that in all our land above three or foure churches were cast down." And though the demolition of the nests of the unclean birds, who had long been a curse to the nation, could be justified on the score of expediency; yet it is known that Knox exerted himself to save the Abbey of Scone from destruction, even after it was discovered that the inmates had buried their images to preserve them "to a better day." The order for purifying Dunkeld Cathedral in 1560 has been preserved, and it expressly commands that good heed be taken that neither desks, windows, nor doors be any way hurt or broken—either glass work or iron work. The fact is frequently overlooked that many of our old churches and ecclesiastical buildings, including the beautiful abbeys of Jedburgh, Dryburgh, Kelso, and Melrose, were ruined by the English before the Reformation. The destruction of Scottish ecclesiastical buildings in the sixteenth century is discussed in my book—*The Reformation in Scotland*. It was not until 1826 that the great accumulation of debris was removed from the Cathedral, and the floor and the bases of the pillars laid bare. Three stone coffins were then discovered behind the site of the high-altar, and were supposed to have contained Archbishops Scheves, James Stewart, and James Beaton; but, if Spottiswoode is to be trusted, Scheves and Beaton were buried before the high-altar, not behind it as these coffins undoubtedly are. Close by, a skeleton was found with a deep sword-cut on the skull. It was believed to be that of Alexander Stewart, the

youthful Archbishop, who was slain with his chivalrous but unfortunate father, James the Fourth, on the fatal field of Flodden. A century after that disaster, however, it was alleged that this Alexander Stewart had been buried in England; and still more decisive evidence is furnished by the skull itself, which has pertained to a much older man. A remarkable slab, measuring 11 feet $3\frac{1}{2}$ inches by 7 feet 8 inches, and which has been covered with metal plates, still rests upon the coffins. This slab has been erroneously represented to be "the floor of the high-altar." A very artistically incised stone, which has also been robbed of its brass plates, and which has been rapidly destroyed by the ruthless hands of time, and the more destructive feet of thoughtless people, has at last been protected by a railing. It lies between two of the pillars on the south side of the chancel. There are likewise several old tombstones lying in the south transept, one of which is in memory of Robert Cathull, a canon, who died in 1380, and the date is still quite distinct. Another of these, which is terribly shattered, protects the remains of one Gray, who was plumber and glazier of the Cathedral.* An iron-plate in the nave covers a well, which appears to have been intended, by acting as a drain, to keep the building dry. It is 49 feet 9 inches in depth. From the iron-plate to the under side of the lowest course of masonry, the distance is 19 feet, the remainder being cut through the solid rock. The inside

* St Andrews would seem to have been early noted for good plumbers. In 1394-5, "Wilyam Plumer, of Tweddale, burges of the cite of Andirstoun," undertook to cover with lead the great choir of Arbroath Abbey; and when, in 1546, the magistrates and councillors of Aberdeen wished "to reforme and mend the faltis of thair kirk," they too had to send to St Andrews for a competent plumber.

measurements of the Cathedral are :—extreme length, 355 feet; width of nave, including side aisles, 62 feet 10 inches;



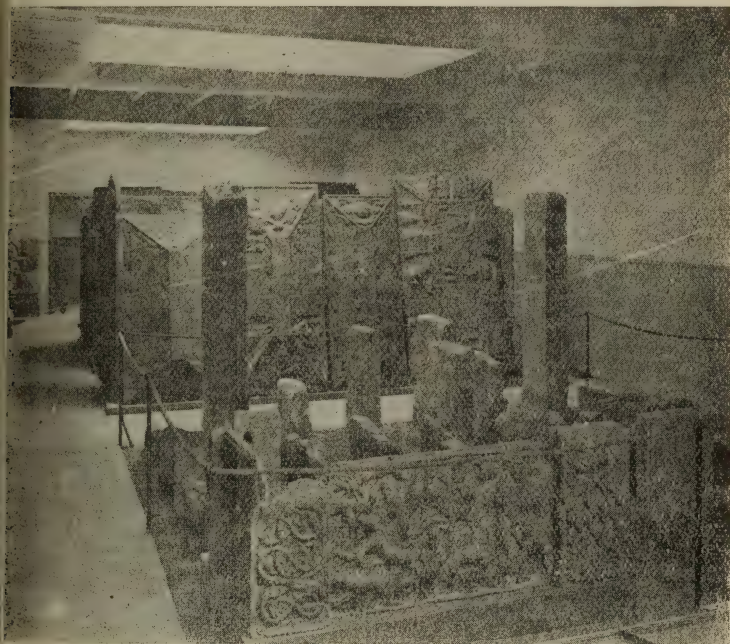
and width of south transept, 44 feet. The north transept is completely gone ; but the extreme length across the arms of the Church must have been about 166 feet. The turrets of the Cathedral are very much emphasised in the bird's-eye view of the city drawn about 1540. In that view the perspective is sadly at fault ; nevertheless, the plan is wonderfully accurate in details, and it gives one a good idea, in many respects, of what St Andrews was like in its pre-Reformation glory. Martine has preserved an old tradition concerning the "many fair, great, and excellent bells" of the Cathedral being "taken down and put aboard of a ship to be transported and sold," and proving such a dangerous cargo that the vessel "sunk in a fair day, within sight of the place where the bells formerlie hung." A similar story is told of the lead, bells, and utensils of Aberdeen Cathedral being "sunk by the just judgment of God, not far from the Girdleness." The bells of Elgin, it seems, shared a like fate. And in 1355 some English men-of-war's men, "sons of Belial," so incurred the wrath of the Virgin, by stripping her image at Haddington of its ornaments, that they and their ship "were whelmed in the gulf of the deep." In the autumn of 1888, the sites of the pillars, and the lines of the demolished walls of the Cathedral, were marked off, by Mr Henry, and were cut in the turf. Twenty-one years later the turf between these lines was removed and the whole breadth of the walls and area of the pillars covered with grey granite chips. In January 1889, a most interesting discovery was made at the west end, which explained several peculiarities in that part of the building, and also proved pretty conclusively that, at one time, the Cathedral had been at least two or three bays longer than it is now. The foundations of the north wall of the nave were found to project about thirty

feet beyond the west front, and the foundations of the south wall of the nave were traced for a considerable distance in the same direction. The moulded stones on the sloping side of the triangular window, having sunk about five inches and come forward as much, were in April 1910 restored to their original position. The massive buttress-like arrangement behind these stones dates from 1840. The processional doors leading into the cloister can still be seen in the wall of the nave, though now built up. On the Priory side these doors—especially the western one—have beautiful mouldings, which, after being long hidden by brick, are again visible. In the south-west corner of the south transept, part of the stair still remains which led to the dormitory. Near the south-east corner of the same transept, stood the

Chapter House, which can easily be discerned yet by the seats in the wall. Inside, it has measured 46 feet by 23, thus forming exactly two squares, and the roof has been groined. It cannot well have contained more than thirty-nine stalls. I have seen an original document, dated the 31st of March 1555, signed by the Commendator (James Stewart, afterwards the Regent Murray); by John Wynram, the “sup-prior”; by David Guthrie, the “tertius prior”; and by other 28 members of the convent. The beautiful doorway is at the west end, and immediately opposite there are three fine pointed arches. The space between these arches and the door-way has been the vestibule; but from some peculiarities of construction, there is reason to believe that this was the original Chapter-House, and that after it became too small, the larger one had been built on its east side. That there were two Chapter-Houses—a new and an old—seems certain. Immediately to the north of the three pointed-arches, there is

a semi-circular one, through which a passage has led to the Cloister. On the south side of the vestibule there has been a vaulted sub-structure. In September 1904, two stone cists were found in the vestibule, lying side by side, the slabs on the north side of the one forming the south side of the other. One of the cists was six feet long inside, the other, which was nine inches more, had an angled recess for the head at the west end. There were no slabs in the bottom. The occupants were probably Prior John of Hadyngton, who died in 1304 ; and Prior Adam Machan, who died in 1313 ; both of whom were buried in the Old Chapter-House. In the same September, five stone dug-out coffins were found in the new Chapter-House, and also fragments of other two dug-out stone coffins. Although the stone covering slabs of the five complete coffins had formed part of the pavement of the floor, only one of the five showed traces of the covers having been bedded in lime. The skeleton in one of them was practically intact, only two of the small bones being out of position, a toe-bone and a finger-bone, which had probably been moved by worms. This man had been trepanned and had not long survived the operation. The circular hole in his skull, almost above the right ear, was fully bigger than a halfpenny. The old occupant still retains possession of this coffin, and is now protected by a large stone cover supplied by the Office of Works in lieu of the broken one. After the ground was lowered the five coffins were enclosed by a railing. Five priors are recorded to have been buried in the New Chapter-House, namely, John of Forfar, John of Gowry, William of Lothian, Robert of Montrose, and James Bisset, who respectively died in 1321, 1340, 1354, 1393, and 1416. Robert of Montrose was stabbed by one of the canons of the Priory, Thomas Platter, who was buried in a dunghill ; but this murderer's bones, or rather

those supposed to be his, were more than five centuries later re-interred on the north side of St Rule's Chapel after a mass had been said for the repose of his soul. The stone coffins were discovered by the St Andrews Antiquarian Society, locally known as "the Howkers." The

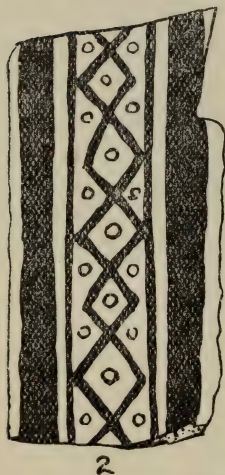
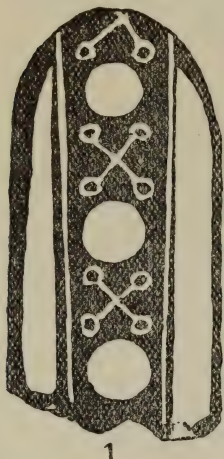
*Photo. by Mr James Hislop,*

CATHEDRAL MUSEUM.

of H. M. Office of Works.

Cathedral Museum, built behind the south wall of the Chapter-House, was erected in 1908, the site having been leased to H.M. Office of Works by Lord Ninian

Crichton-Stuart. The Literary and Philosophical Society of St Andrews contributed £50 towards the expense, and the Town Council did the same. This Museum is specially

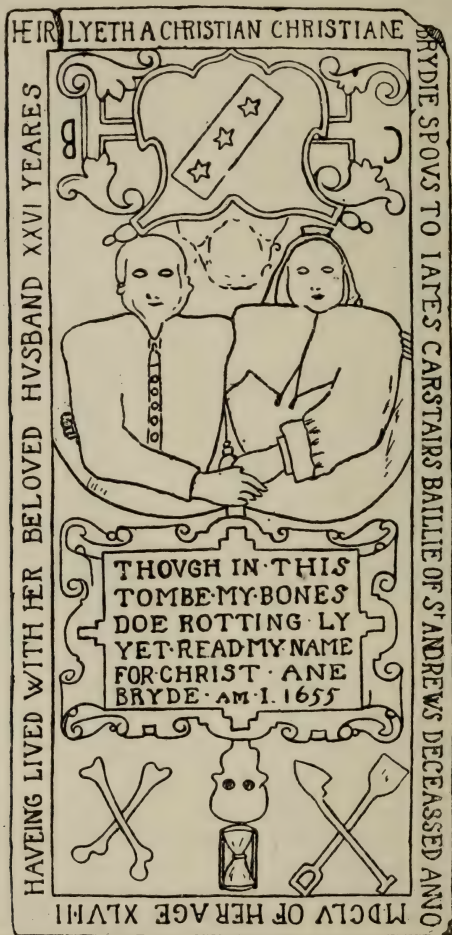


PRE-REFORMATION GLASS.

intended to house and display all the objects of archaeological interest found within the Cathedral precincts, or connected with the other old ecclesiastical buildings of the City. It is already full to overflowing. The moulded and carved stones are almost innumerable, and are of many classes. The Celtic stones are unequalled by any other local collection in Scotland; and the seventeenth century tombstones are very striking. Of pre-Reformation glass there are literally thousands of pieces, most from the Cathedral, some from the Chapter-House, some from the Culdee Chapel, and some from the Blackfriars' Chapel. There are also many paving tiles, a few roofing tiles and slates, and many little articles which are quite unique. The illustrations give an idea of the patterns on some pieces of the glass, but not of the colours. One of the seventeenth-century tombstones has a super-added interest because of an unfounded tradition. Until 1909 this stone lay in the Burying-Ground, and was long the chief object of attraction to many country-people. It was firmly believed that the lady it commemorates dropped down dead when dancing on her marriage night. The position of the sculptured figures and the inscription immediately below them doubtless gave rise to the tradition. Many years ago the turf which had long covered the border of the stone was removed. It then became apparent that Christian Brydie, so far from dying on her marriage night, had lived with her husband for twenty-six years, and that the words "for Christ ane bryde am I" were a play upon her name. So firmly, however, had the old legend taken root that people declined to disbelieve it.* The Museum is open to the public every lawful

* Christian Brydie is also commemorated on two communion cups (see p. 35). Her husband, who survived her by some sixteen years, left £200 Scots to provide them, and they were made by Patrick Gairden, a local goldsmith.

day from 1st May to 31st October from 2 p.m. till 8 p.m.
When not open admission can be obtained by applying to



the keeper of the Cathedral Grounds. To many people the most interesting building in St Andrews is

St Rule's Tower and Church, which is about thirty yards to the south-east of the Cathedral; and, perhaps, no other building in Scotland has proved so puzzling to architects and antiquaries. It was long imagined to have been erected in the fourth century; but few are credulous, or ignorant, enough to believe that now. In this country, at that early period, churches were mostly built of more perishable materials—wattles, wood, and clay. "The glory of those early buildings was within." Some of those, who frankly gave up the excessive antiquity claimed for this Tower, clung to the idea that it dated from the seventh or eighth century; others were inclined to assign it to the ninth; but Joseph Robertson, while believing that St Rule brought the supposed relics of St Andrew early in the ninth century, had no scruple in declaring, on the strength of an ancient legend, that it was built by Bishop Robert between the years 1127 and 1144*; and some of the ablest Scottish historical writers, including Cosmo Innes, Daniel Wilson, John Stuart, and George Grub,

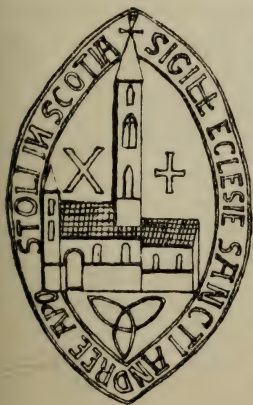
* The passage in the *Legend of St Andrew*, on which Joseph Robertson founded his opinion, deals with the episcopate of Bishop Robert, and runs thus:—"The seventh portion of the altar, which fell to his share, and which he withdrew from his own uses, he expended in the work of the church. But whereas the amount spent was small, the edifice also was erected in a small way; until, by the co-operation of God, and finally by the consent of King David, the oblations in the hands of the laics, as well of men as of women, having been taken from them, they were received for the use of the church. Afterwards as he had more in hand to give he hastened the work more and more. Therefore the basilica having been begun in the foundations, and now for the greater part completed, with certain houses begun, with certain so far finished, to-

have unquestioningly accepted his opinion concerning its age; yet many architects unhesitatingly throw it back into the previous century. In several respects, St Rule's resembles the round towers of Abernethy and Brechin. Daniel Wilson speaks of this Tower as "curious and unique"; Cosmo Innes calls it a "very curious and somewhat anomalous specimen"; while Billings says, "The small windows, divided by shafts, have considerable resemblance to some like details in the round tower at Abernethy; and it is difficult to compare the two together without feeling the likelihood that they belong to the same age and class of architecture." Martine, who wrote in 1683, remembered when the Tower "was well bound and strengthened [within], with great oak branders from the top near to the bottom"; but, when he wrote, they were "gone and destroyed for some 30 foot down from the top, . . . much decayed, yea, and sacrilegiously embezzled." The remnants of these so-called branders, which were probably the joists for carrying the floors, seem to have been taken down by the magistrates, about 1767, "under the pretext that children were in danger of losing their lives by climbing upon them, as there were then no shut doors to keep them out." From the *Minutes*

gether with the cloister, that now inhabitants could be introduced, who do not seek too much and meanwhile patiently wait; he entreated Lord Adebald, Bishop of Carlisle, as well by letter as by messengers, also by word of mouth, to grant to King David and to himself, from the church of St Oswald, over which the Bishop himself by right as Prior presided, a person whom he might assume as a partner of his work, and might appoint as Prior over the canons whom he was preparing to settle in the Church of St Andrews." In one of the Masonic halls in Edinburgh, there is a large mural painting, representing the landing of St Rule. Strange to say, the Tower now known by his name is there awaiting him, as is also the Cathedral in ruins!

of *Town Council*, of 15th September 1779, it is learned that the Barons of Exchequer had ordered St Rule's to be repaired at the cost of £111 11s 5d sterling. The work was to be begun by the following Whitsunday, and finished within six months thereafter, under a penalty of £30. The building was then thoroughly "pointed," the stair inserted—for previously there was only a short one at the bottom—and a floor, covered with lead, was securely laid at the top. The arches approach the shape of a horse-shoe. Hardly a trace of the apse at the east end now remains; but, in 1787, the lower courses were quite distinct, and these showed that its internal length had been 24 feet. The breadth, as can still be ascertained, was 15 feet 9 inches. In preparing the foundations the whole area of the church and its apse had been dug out to a depth of six feet and filled in with boulders. In the upper two feet the boulders were packed with clay, but not in the lower four feet. It is generally supposed that there has been a building on the west side of the Tower, corresponding to that on the east. The raggle of a roof and the ragged marks

of walls, still seen on the west face of the Tower, prove that there has been a building of some kind on the west. It may well be doubted, however, whether it was part of the original structure. The buttresses certainly are not. There are indications, too, that the western arch may have been driven through the Tower; and the string-course, which runs along the top of the existing Church, is continued on the north, west, and



south sides of the Tower, though not on the east. The angular raggle proves that the roof of the building on the west had been much higher than the one on the east, and it may also have been wider. There is a representation of such a nave on the chapter seal; but the seal may merely represent a conventional church or it may not have been designed from ocular inspection, or an intended western addition may have been put on it.* The seal shows no apse, while the nave is given entire; and it is remarkable that, in 1787, no vestige of the supposed nave could be seen on the ground, though the apse could be distinctly traced. And in the bird's-eye view of the town, drawn about 1540, there is no building of any kind shown on the west side of the Tower. It is problematical, therefore, whether the Tower was originally a central or a western one. In height from the top of the parapet to the upper side of the base course it is 108 feet 4 inches; and, a yard above the base, it is 20 feet 7 inches square. The arch, which had perhaps been cut through the south side of the Tower, was probably built up again not long afterwards, as it weakened the structure so much that its stability was endangered. One Scottish antiquary has suggested that originally there was only one entrance to the tower—the small door on its eastern

* Specimens of the chapter seal are still extant, ranging from the thirteenth to the seventeenth century. In size and details they vary very much, although the general design is the same in all. On some of them a hand—an ancient emblem of the Deity—is seen issuing from the dexter side of the tower; others have a crescent in the dexter and an etoile in the sinister, over the crosses; and in others the three interlaced semi-circles—emblematic of the Trinity—are superseded by a pot of lilies, the emblem of the Virgin or purity. Even when the Covenant was supreme, this seal was used, but the crosses were omitted.

side, above the built-up archway ; and that the defensive character of the building was still further increased by a temporary wooden gallery, which could be thrown out near the top of the tower when it was likely to be besieged. This gallery theory explains the three openings which occur on each of the four sides of the tower, under the parapet. Stout beams to support the gallery could be projected through the square openings, and the larger central openings would give the defenders easy access to the gallery. Through the floor of the gallery stones could be dropped on the heads of those who might try to force an entrance. Such a plan of defending church towers was not unknown on the Continent. The small square-headed door in the church has certainly been slapped through ; and the slight raggle, on the face of the south wall, marks the height of some to-fall, perhaps the cloister-roof of a small monastery. The length of the church inside is 26 feet 1 inch, and the breadth 19 feet 11 inches. It contains the monuments of Dr Cook, the historian, and Dr Robert Chambers, with several others ancient and modern. In the Tower there is a log of wood which is said to be a relic of the Spanish Armada. This log served at one time as a lintel over the gate of the Burying-Ground. At the top of the stair, as well as at the foot of it, several carved stones may be noticed, which may at one time have graced the Cathedral. The magnificent view from the top of the Tower amply repays the arduous climb. In 1810 the Town Council paid £5 18s 1d "for putting up a flag staff on the top of the Squar Stiple in the Burrel-yard"; and in 1908 the Crown protected the Tower, the Cathedral and the Castle by lightning conductors. When the Tower was pointed internally in 1909, it was found that it had once suffered from fire. This fire must have raged vehemently on the floor, which was

forty-eight feet above the base, for some of the stones are eaten away to a depth of about six inches, and two on the external face of the south side have been split by the heat. Dr Johnson, in his *Journey*, makes no reference whatever to St Rule's; and Boswell's subsequent apology, that it was not pointed out to them, is a wretched explanation, considering the size and character of the object and the wide range of the Doctor's dogmatic profundity. Forty yards to the south-east of St Rule's, an iron gate opens into the

Eastern Cemetery, which contains several imposing monuments. Of those laid to rest in this Cemetery the most widely known are Principal Tulloch, Lord Playfair, Dr Boyd (A. K. H. B.), Professor Meiklejohn, Bishop Wordsworth, and Professor Pettigrew. About eight yards to the north of Principal Tulloch's monument stands a marble cross in memory of Colonel Aitken, who, throughout the defence of Lucknow, in 1857, commanded the faithful Sepoys of the 13th Bengal N.I., and with them alone doggedly and heroically held the Bailie Guard Post. The Holy Well is not far from the principal entrance. Half-way between that entrance and the Holy Well, the boundary wall crosses the foundation of the old Granary. "Here," says Martine, "the victuall belonging to the convent was kept. It was a large house, three stories high; yet horses went up and down with burdens most easilie, both to take on loads and to disburden them." According to the same authority, "it was altogether demolisht, except a piece of the north gavell and east side wall," about 1650, in order to repair the south rooms of St Leonard's College. Standing in the south-east corner of the Cemetery is the monument erected in memory of the crew of the ill-fated "Merlin," of Sunderland.

Of the many vessels wrecked in St Andrews Bay, few have left such a tragic tale. In less than two hours after being first seen in the Bay, she struck the rocks near the Baths, and in a few minutes her timbers were lying like drift-wood on the beach! The thousand spectators, on the cliff, could render no efficient aid to the poor fellows, who were drowned before their eyes, on the 5th of March 1881. In the earlier part of the same eventful day, a Norwegian schooner was wrecked on the West Sands; but happily the crew were saved.* From the New Cemetery there is a pleasing view of the romantic Kinkell Braes; and here, too, the hurried visitor can get a good idea of the extent, though not of the height, of the

Abbey Wall, which was built in the early part of the sixteenth century, almost entirely by Prior John Hepburn, whose arms are conspicuously displayed on, at least, nine different places of it. This fortified rampart, with its many towers and canopied niches, has a partly defensive, and partly ecclesiastical, character; but some of the niches seem to have been inserted after the wall was erected, and the stones of earlier edifices had been freely used. In the Haunted Tower—the first tower in the wall to the eastward of the Turret Light—the capital of a clustered column serves as the base of a niche; and the dressed mullions of a window have been used as common rubble. The “Pends” was the principal gate-way of the Priory;

* Two wrecks in one day is by no means an unprecedented occurrence in St Andrews Bay. Lamont records in his *Diary* that, on Monday, the 20th of April 1663, “ther perrished two Newcastle vessells upon the Sands att St Andrews, nire to the Witch-hill, wherin ther was, as is reported, 36 persons, and not so mutch as one left alive, for, the day before, ther was a great wynde and raine, and that morning a great wynde likewise.”

but the road which leads through it emerges at the Harbour through another arch—known in pre-Reformation days as the Sea-Yett, and a century later as the Mill Port—over which there has been a corbelled turret, with openings in the floor for pouring hot pitch, or harder missiles, on any who might try to force an entrance. By the third gate, which faces the south, the teind-sheaves were brought in; close to it were the teind-barn and the teind-yard; and near the Hospitium Novum there was a corn-barn latterly known as the teind-barn. There is a fourth arch-way between the north-east corner of the Cathedral and the Turret Light. When the lower part of the Haunted Tower was opened it was found to be full of human bones. The upper compartment was temporarily opened in 1868. It was then found to contain a number of coffins, piled one over the other. “The bodies were in a wonderful state of preservation. They had become dried, and sufficiently stiff to be lifted up and set on end. Some of them appeared to have been wrapped in linen, and must have undergone a sort of embalming. One, a female, had on her hands white leather gloves, very entire. . . . Nothing was found to indicate who they were, or when they had been laid there.” In the outer side of its south wall, facing the burying-ground, a mural monument, bearing the twice-repeated date 1609, has been inserted; but the inscription is quite gone. The tower was again opened in 1888, and an iron grill was set in the door-way, which had been long built up. On one of the towers overlooking the Gas-Work, there is this inscription:—

PRECESSORIS OP : POR : HIC PATR : HEPBURN EXCOLIT EGREGIVS
ORBE SALVT.

The contracted words obscure the meaning; and the last

word has probably lost its final letters, as the next stone is much weathered. I shall be glad to receive translations from the ingenious. In the middle of the inscription there is a shield with the Hepburn arms, a crook behind it, and the motto *Expecto* under it. The wall was evidently completed at this place by Patrick Hepburn (grand-uncle of the Bothwell that married Queen Mary), who succeeded his uncle John as Prior of St Andrews in 1522, and was advanced to the See of Moray in 1535, with which he held the Abbacy of Scone *in commendam*. He persecuted Alesius with brutal cruelty, and had a chief hand in the martyrdom of Walter Myln. His zeal against heresy was only surpassed by his shameless profligacy. "He outlived and braved the Reformation," says Cosmo Innes, "and continued his former mode of life in his palace and castle of Spyny, and his profuse alienation of church lands, till his death, 20th June 1573." Of the many noble buildings formerly enclosed by the Abbey Wall, few now remain; and in recent times several fragments have been remorselessly removed. At one place there were traces of what may have been an eel-pond. These creatures seem to have been carefully nurtured in the olden time, for, in 1331, at the coronation of David the Second, Bishop Bane presented the Scottish Parliament with six thousand of them! It should perhaps be explained that, in pre-Reformation days, the Priory was frequently spoken of as the Abbey; and in the same way the Cathedral was sometimes designated the Abbey Church. Within the private grounds of the modern house, known as the

Priory, there is a vaulted building, which overlooks the Burying-Ground, and which is believed to be part of the Prior's House. That House was sometimes called the Manse of the Abbey, sometimes the Hospitium Vetus; and, according to Martine, the Senzie House, on the west side of

the Cloister, was known as the Sub-Prior's House. Dr Johnson confounded these two buildings in his account of the old woman, who, as the widow of a Bruce, believed that she was allied to royalty, and of whom he says :—"She spins a thread, has the company of her cat, and is troublesome to nobody." It was in a vault of the Prior's House, not of the Sub-Prior's, that she lived. In those days one of the vaults of the Priory was known as "Rauchel's Vaut." That name it is said to have got in the following way. During the '45, a band of the Pretender's cavalry drew up one Sabbath at the door of the Town Church, as the people were coming out from the forenoon service, and asked for recruits. Three men were foolish enough to go with them. They were all at Culloden, and returned to St Andrews afterwards, broken men. They were searched for, but in vain, as the inhabitants would give no information. One of them, named Charlie Sibbald, was hid for some time in this vaulted ruin ; and a servant, called *Rachel*, carried his food to him. By-and-bye, he was allowed to live openly in the town, and survived the '45 by more than half a century. He continued to attend the Town Church ; but, when the minister prayed for the King, he pluckily put on his hat and walked to the door. Charlie's sister, Margaret, was the wife of David Lindsay, that Episcopal minister of St Andrews, whom Johnson and Boswell saw "strutting about in his canonicals." Charlie's bible is carefully preserved by an old St Andrews family now settled in California. Those who love to moralise on the vanity of this world, and the departure of ancient glory may here find scope for reflection. "The Priory of Canons Regular of the order of St Augustin, founded, or at least first endowed with any considerable possessions, by

Robert, Bishop of St Andrews, in 1144, confirmed in its functions of electoral chapter of the bishopric by Pope Eugenius III. three years later, soon took its place as the first in rank and wealth of the religious houses of Scotland; and the Prior, with the ring and mitre and symbols of Episcopacy, had rank and place in Parliament above abbots and all other prelates of the regular clergy." The see extended from the English border almost to Aberdeen, but the possessions of the Priory "went even beyond this ample diocese, and included property in land, as well as tithes, far in the fastnesses of Mar and beyond the Grampians." Despite the wealth and privileges of this great Priory, most of its princely buildings have disappeared almost as completely as their occupants. At the Reformation some of the canons made notable confessions; a number of them became ministers of the Reformed Church; and some of them married and continued to live within the Priory. In 1560, Alexander Smyth was described as "doctour of the Sang Scole in the Abbay," and when James Melville came to St Andrews he became one of Smyth's pupils. In 1581, Parliament ratified the privilege, which the community of St Andrews had enjoyed "in all tymes bigane past memorie of man," of holding a yearly fair within the Cloister, beginning on the Monday after "Pasche Mononday," and continuing "to the space of xv dayis nixt thereafter." Parliament, in 1597, empowered the Duke of Lennox, then Commendator, to feu any of the buildings, orchards or yards. The oldest portion of the modern house, known as "The Priory," was built about the beginning of last century. It and the adjoining grounds were acquired in 1893 by the late Lord Bute, who, for five years, kept a large staff of workmen busily employed in laying bare the long-buried foundations, and restoring the

old buildings on their original sites, and as far as possible after the original design. As the restored work is in red sandstone, a glance serves to distinguish the old from the new. In the course of the operations many interesting discoveries were made, and not a few remarkable stones were found, including fragments of images and of Celtic and other memorial stones. There is a door in the northern wall of the Burying-Ground near the east end of the Cathedral. On passing through it, and turning towards the east, there is seen what is commonly called the

Kirk-Hill, or, as it was formerly named, the Kirk-Heugh. Here the Celtic Church had an early settlement; but little remains now except the foundations of the Church, and some portions of the walls, near the flag-staff. Yet, the interest attaching to these insignificant looking ruins is of no ordinary kind. According to an old tradition, the Church was at first built on a rock beyond the end of the pier; but when the sea encroached it was forsaken, and another erected here. It has been conjectured that the present Church derived its name—*Ecclesia Beatæ Mariæ de Rupe*—from the original site on the rock, the outer end of the northmost ledge, which still bears the name of “the Lady Craig.” From the bottom of the rock “a pretty copious spring of fine fresh water” is said to issue. For more than two centuries the rock has been visible only at low water; but, as it is easily quarried, and as a matter of fact has been reduced by quarrying,* it may have been much

* The following is the copy of a proclamation issued by the magistrates in 1811 :—

“ By Order of the Magistrates.

“ Whereas information has been given to them that certain persons have of late been guilty of quarrying and carrying off stones

higher at one time, and may have somewhat resembled the Big Doo Craig at the Bruce Embankment. Whether the tradition is accepted or not, the Church on the Kirk-Hill was undoubtedly one of the earliest of the so-called Culdee churches. If the Monastery erected by Cainnech in the latter part of the sixth century was not on the Lady Craig, it was probably on the Kirk-Hill; and there can be little doubt that it was of the same Monastery that Tuathalain was Abbot, who died in 747. Constantine the Third, when wearied with the troubles of a public life, resigned the crown, in 942, and became a canon of the Church of St Mary on the Rock. He was afterwards made Abbot, and lived here five years before he died. St Berchan's language implies that Constantine's son, Indulph, also

from the Lady Craig and other rocks, lying to the north and west of the Long Pier, and that notwithstanding of repeated proclamations of the present as well as those of former magistrates prohibiting (*sic*) and dischargeing under the most severe penalties all and every person from quarrying there—These are of new prohibiting and dischargeing all and every person or persons whatever from quarrying or carrying off any stones from these rocks from the date hereof and in time coming—Certifying those who do so that they will be punished in the most exemplary manner, for daring to remove bulwarks without which the present Long Peer (*sic*) as well as the Harbour of this place would be annihilate and destroyed—And a reward of five guineas is hereby offered to any person who will give information against offenders, to be paid by the Town Factor upon their conviction.

“St Andrews, 19 Novr. 1811.”

Indorsed :—“St Andrews, 19 Nov. 1811. The within written advertisement published to the inhabitants by me, Town Drummer, David Patie.

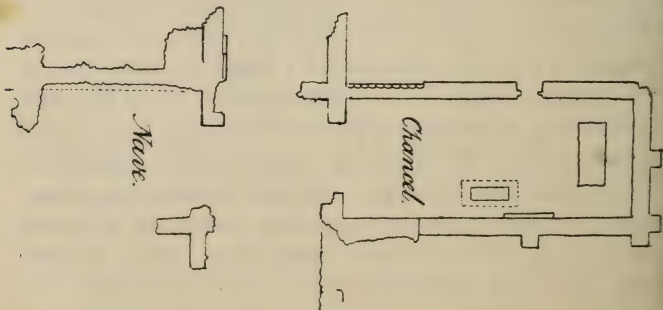
“Advertisement prohibiting the inhabitants from quarrying the Lady Craig Rock and rocks to the north and west of the North Pier, 19 Novr. 1811.”

died here. "The Abbey, founded at Mucross * or Kilrymonth before the middle of the eighth century, seems early in the tenth to have become the seat of the 'Ardepscop Albain,' the High Bishop of the Scots." But the Keledei, or Culdees, found little favour from David I., who infused much of "the Saxon element into the Scottish Church," and accordingly in his reign (1124-1153) the Culdees of St Andrews were overshadowed by the institution of the chapter of Canons Regular, and soon deprived of many of their possessions and privileges. For a century, however, the representatives of the Celtic clergy continued to take part in the election of the Bishop; and for nearly another century declined to give up this prescriptive right at the bidding of Bishop, Pope, or King. By the middle of the thirteenth century this Culdean establishment was presided over by a Provost, and so may be regarded as one of the earliest Provostries, or Collegiate Churches, in the kingdom, and before the end of that century it was a Chapel Royal. In the words of Joseph Robertson:—"If no longer cathedral, nor conventual, nor even parochial, their ancient church of St Mary of the Crag, Our Lady College of the Heugh, where a Scottish King had ruled as Abbot in the tenth century, was yet venerated for its sanctity by the people, was yet the Chapel Royal of Scotland. If, through failure of the Culdee blood and lineage, its offices were no longer filled by carnal succession, if the right of nominating its provost and prebendaries had passed to the Crown, the spiritual collation of the provost—and the provost had the collation

* According to the *Legend of St Andrew*, attributed to the thirteenth century, the place was called Muckros, before it was known as Kylrimont. Spottiswoode gives *Otholinia* as the old name.

of the prebendaries—was still carefully excluded. The Ordinary was Archbishop and Metropolitan of St Andrews, Primate of all Scotland, Legate Natus of the Apostolic See. But the old tradition prevailed against his swelling titles, his high prerogatives; and, on the eve of the Reformation, in the reign of King James the Fourth, . . . the successor and representative of the Culdee Prior of Kilrymonth continued, as at the close of the eleventh century, . . . to be instituted by the finger ring of the lay patron, the King of the Scots.” The Kirk-Heugh lost its importance as a Chapel Royal towards the close of the fifteenth century. Restalrig became the Chapel Royal in the reign of James the Third, and it in turn had to yield the palm to Stirling, in the days of James the Fourth. The Crown, in 1606, made over “the Provostrie of Kirk-hill,” with the vicarage and archdeaconry of St Andrews, to the archbishopric, in lieu of the Castle which Archbishop Gladstones had resigned. If Lesley is correct, the Chapel was destroyed at the Reformation; but, although the plan of the City, about 1540, shows some buildings on the Kirk-Hill, none of them resembles a chapel. In 1561, “the Lady Colledge Kyrk upon the Hewch is decernit suspendit, and ane prophane hows, and sa to be haldyn in tym cuming.” Gordon’s plan of 1642 shows a house in a walled square, which may represent the Provost’s Manse, as it was still standing when Martine wrote, in 1683, though “in no good repaire.” In 1860, a portion of the Kirk-Hill was levelled to prepare a platform for a gun-battery, and in the course of the operations some of the foundations of the Chapel were laid bare. In the further explorations, great quantities of human bones were turned up all round the building; skeletons were found quite entire, in some cases lying face downwards; and in one grave there were

five, one above another. Many of the skeletons were found on the same level as the floor of the church, showing that the surface of the ground must have been very unequal, or that the church had been a ruin for a very long period, or that the ground in course of time had been raised by the interments. Several peculiar monuments were exposed, formed of dressed stones, laid side by side, with shorter ones opposite the ends. These seem to have been meant for effigies or inscribed stones lying on ; and, except two or three of them, which were moved out of the walk, they were left as found. Several rude stone cists containing skeletons were also discovered, very similar to those found in the contiguous extremity of the Cathedral Burying-ground, in the Eastern Cemetery, and in the neighbourhood of the Hospitium Novum. The extent of this ancient burying-ground excites no surprise, when one remembers that the old Parish Church, St Rule's, and the Cathedral were in close proximity to this early Celtic Church. Like most old churches, it stood east and west, and was in the form of a cross, but the chancel was much longer than the nave. Beyond all doubt, it had been built at two, if not three, distinct periods. The western part is believed to be by far the oldest, the foundation stones



being bedded in clay ; but even in its walls fragments of carved stones were found ; while in the chancel walls there are still eight vertical sections of round pillars, the flat sides forming the exterior face of the north wall, and the round parts being embedded in the mortar inside. The Culdee Church may originally have been a simple building of four walls, and the chancel and transepts may have been added in later times. The buttresses at the east end of the chancel are the chief feature to indicate its age, and they unmistakably show it to be early English. The orientation of the chancel is conspicuously different from that of the nave. There has probably been a central tower ; and the mass of masonry, in the angle between the northern transept and the nave, may have been the foundation of the staircase. There seems to have been an angle-turret at the north-west corner of the nave. From the discoveries of 1860, it appears that the floor of the chancel had been laid with coloured tiles ; and there had been a decorated window in the east end. A stone, fully six feet long, covered with beautifully interlaced and zig-zag Celtic work, which proved to be the shaft of a cross, was found in the floor, of which it formed part. As it was lying north and south, it had evidently been utilised as pavement by the old vandals. Other two stones were found on the same level, but lying east and west, one of which is now protected by a railing. It bears a long incised cross, with a sword and a pair of shears, now very much wasted. The sword is generally held to denote that the individual was a knight, or at least a warrior, but sometimes an abbot who had temporal jurisdiction. The shears are believed frequently to point out the resting place of a clothier, or wool-stapler, and occasionally the grave of a female. In this case, the sword and shears might be



OLD TOMBSTONE.

meant to show that a married couple were buried here; or, perhaps, an ecclesiastic who asserted his authority by the sword and fleeced his flock with the shears. "Mesha, King of Moab, was a sheep-master" (2 Kings iii. 4); and for such an one the sword and shears would have been befitting emblems. The other sculptured stones are now in the Cathedral Museum, as are also the paving tiles and decorated glass. The foundations of the altar and sedilia are still to be seen, and opposite the latter is the priests' door. Many of the stones still bear the mason-marks. The heugh, from which the place derived part of its name, and which was between the Church and the Abbey Wall, was partially filled up in 1833; and in 1860 it was levelled up with the debris and earth which had so long covered the remains of the Church. At the base of the Kirk-Hill lies the

Harbour, which, being merely a tidal one, is dry at low-water. St Andrews has, nevertheless, a long record as a shipping port. In 1388 Richard the Second commanded restitution to be made of the cargo of the vessel "le Clement" of St Andrews in Scotland, which had been driven ashore by stress of weather on the Norfolk coast and plundered. Two centuries later "a grait schipe of St Androis," and a swift-sailing vessel of Anstruther, seized an English pirate on the Suffolk coast, with half-a-dozen of the crew. Two of the "louns" were hanged at Anstruther, and the other four at St Andrews. The pier was demolished by a great storm in December

1655; and next year the timber and slates of the Castle were sold to defray the expense of repairing it. The money thus raised, however, was insufficient, and other



BAITING THE LINES.

means had to be taken to supplement it. The *Minutes of Town Council* record the ceaseless and indomitable attempts

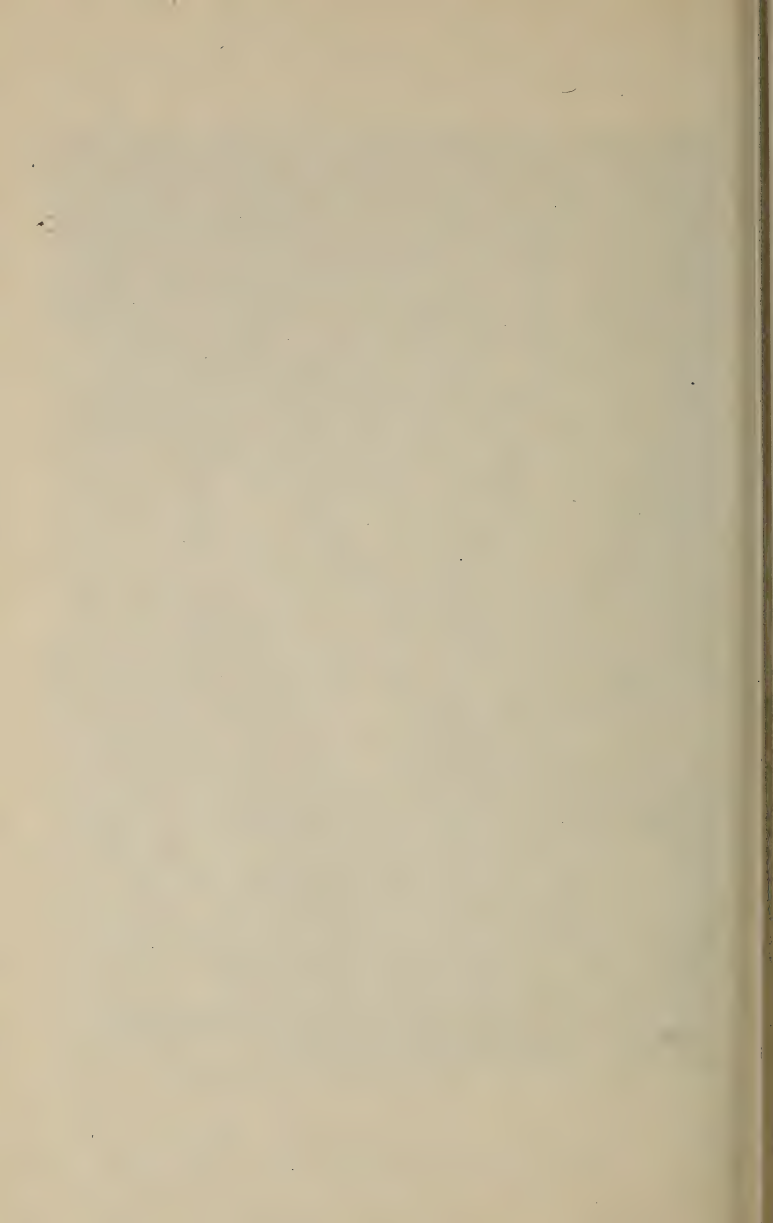
to repair the Bow Bridge,* Harbour, and Pier. In 1660, when contributions were received from many parts of Scotland, the inhabitants of Dundee collected and sent two hundred merks; but when the Town Council of St Andrews found that this included £35 2s of "not passing money," and considered the smallness of the whole sum, it came to the conclusion that the contribution had been sent "rather in scorne and derision than of neighbourlie affection," and ordained the same to be returned. In 1897 a Provisional Order was obtained, by which the management of the Harbour was transferred from the Town Council to a Harbour Trust. By 1900 the addition to the Long Pier was completed, and at the same time a low, narrow bulwark or groin, designated by some of the fishermen "the tawtie pit," was run out behind the Cross Pier to prevent the silting up of the Harbour. Despite "the tawtie pit," or perhaps because of it, the Harbour mouth is more seriously blocked by sand than ever. A large tenement between the Kirk-Hill and the Harbour accommodates a number of the fisher people, and the accompanying illustration shows some of them busy at work. On the East Bents, just across the Upper Harbour, stood the first

Marine Laboratory, a small unpretentious wooden structure, hurriedly run up, in 1882, as a temporary fever-hospital, by the municipal rulers of the City, who lost their heads at the unwonted approach of an epidemic. Almost immediately after its erection, it was utilised as a Marine Station, under the management of Professor

* Now known as the Shore Bridge. Seven centuries ago it was known as the Stermolind. Some portions of the oaken piers of the ancient bridge were discovered in or about 1862. A Gaelic scholar suggests that Stermolind means the Mill Bridge.

FISHER QUARTERS NEAR THE HARBOUR.





M'Intosh, whose guidance and energy made it not only "a valuable adjunct to the zoological department in the University," but "the most remarkable Marine Station, in some respects, in Britain"—as it was the first. The work is now carried on in the specially designed and substantial building, further to the south, which was formally opened on the 30th of October 1896. It was erected by Dr C. H. Gatty, at a cost of over £3000, and is known as the Gatty Marine Laboratory. Right opposite the Laboratory are the

East Sands, which stretch from the mouth of the Harbour to the beginning of the Kinkell Braes, and are much appreciated by some bathers. In December 1580 a great whale was washed ashore on these Sands, and in those days it must have been considered a big prize for it was claimed by the Bishop, by the Commendator of the Priory, and by the Laird of Kinkell. The dispute was settled by the inhabitants of St Andrews, who "tuik hir away and mellit with hir." Retracing his steps past the Kirk-Hill, the visitor will notice that opposite the Turret Light the sea has cut into the cliff. The spot is known as

Dennis Wark. How it came to bear that name no one knows, and some of the conjectures are rather wild, as are also some of the spellings, such as Deanes Worke, Dane's Work, and Danish Wharf. To withstand the sea the Crown built a strong wall. The work was begun in 1856, but a violent tempest did so much damage that operations were suspended, the plans were altered, the part already built was taken down, and the work begun anew in 1857. The cost was £1240. Keeping along the top of the cliff, just behind the East Infant School the higher ground is reached, which might well be called the

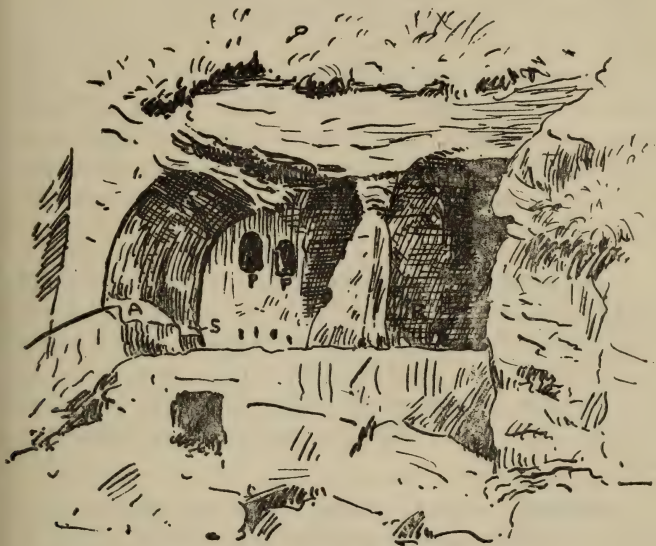
Martyrs' Knowe, for on it, or in the immediate neighbourhood, Henry Forrest and Walter Myln were burned. The former suffered in or about October 1533, and the latter on the 28th of April 1558. Of Henry Forrest little is known, but he died with constancy and great patience. Walter Myln was the last martyr under the Papacy in Scotland; and probably also the oldest, for he was 82 when brought to the stake. No man ever faced his persecutors or death more boldly; and his death rang the knell of the Papacy in this realm. A great heap of stones was raised to mark the spot of his final suffering and triumph. Once and again the cairn was thrown down, and excommunication threatened against any who should rebuild it; but all in vain, until the stones were stolen away by night. Soon the spot was marked in another way, for it was here, too, that the images of the Cathedral were burned in June 1559. Almost right underneath, in the face of the cliff, is

St Rule's Cave,

“Where good Saint Rule his holy lay,
From midnight to the dawn of day,
Sung to the billows sound.”

Locally it is better, and perhaps more deservedly, known as Lady Buchan's Cave—this Lady (who lived in St Andrews from 1760 to 1765) having fitted it up as a romantic retreat for tea-parties. The outermost apartment was circular, and about nine feet in diameter; the entrance was by an arch-like opening as many feet in height; on its east side a table or altar had been cut in the rock and beside it a seat, which are respectively marked A and S in the illustration. On the opposite side a door led to an inner apartment, “where,” says Sir Walter Scott, “the miserable ascetic,

who inhabited this dwelling, probably slept." When the old *Statistical Account* was written, there was a similar double-chambered cave under the Castle, which was very difficult of access, but now it is entirely gone. St Rule's Cave can still be reached from below by a narrow ledge; but, owing to the wasting away of the soft sand-



•ST. RULE'S CAVE.

stone rock, it is now so openly exposed to view that it can be seen very well from the Kitchen Tower of the Castle. But, before reaching that fortress, the end of Gregory's Lane, formerly known as Dickieman's Wynd, is passed; and immediately beyond that lane is a garden in which there is reason to believe

St Peter's Chapel once stood. That there was such a chapel is certain, for it is twice referred to in the *Chartulary of the Priory*, first in an undated charter, and afterwards in a document of 1212. From these references, it further appears that this chapel was near the sea and also near the way that led to the Castle. In this garden several tons of hewn stones were unearthed in 1887. Among these were segments of a Norman pillar, or pillars, which must have been nearly five feet in diameter. In the same garden, and at the same time, five or six rude stone cists were found. They were full length and were lying east and west. One of them appeared to have been filled up with liquid clay which had hardened. Even the skull was full of it. The Town Council in 1904 constructed a

Bathing Pond for Ladies, between two ledges of rock on the east side of the Castle. This pond is 160 feet long by 65 feet broad. At low water the depth is 6 inches at the shallow end, and 5 feet more at the deep end. It can therefore be used at all states of the tide, and close at hand there is a shelter for undressing and redressing. The

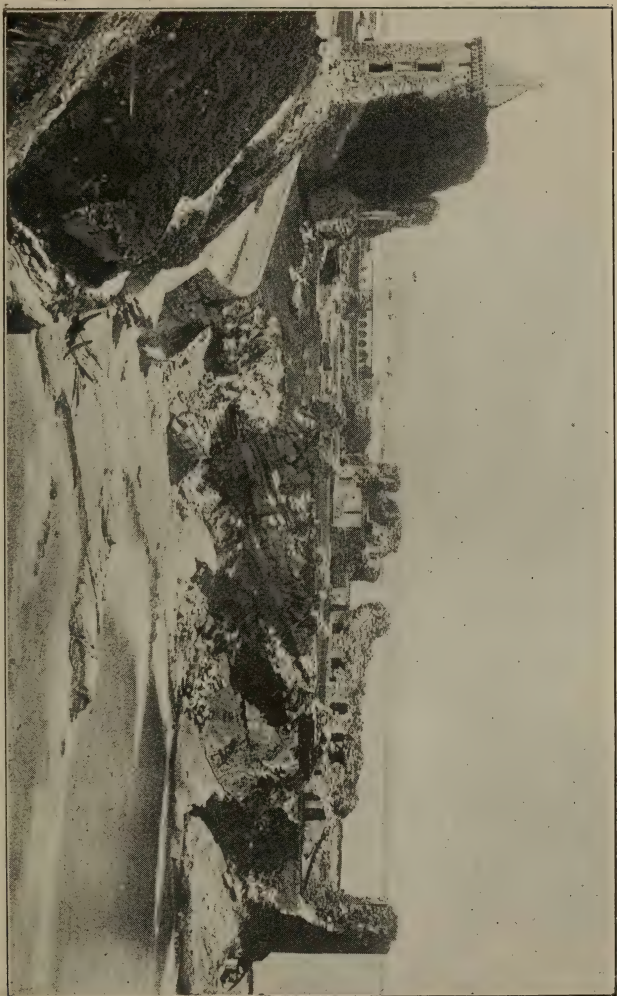
Castle, originally built by Bishop Roger about the year 1200, was the episcopal palace for four centuries, and has witnessed many strange scenes. In the spring of 1303-4, preparations were made in it for the reception of Edward the First; but the English lost it after Bannockburn, and then Bishop Lamberton repaired it. Again it fell into the hands of the English, who rebuilt it in 1336; but in 1337 Sir Andrew Moray, then Guardian of Scotland, "got to Saint Andrews," says Fordun, "and with his engines mightily besieged the Castle thereof for three weeks.

On the last day of February this Castle was surrendered unto him, on condition of the inmates thereof being saved harmless, in life, limb, and all their goods." It was demolished by Moray, probably in case it should again fall into the hands of the enemy. Wyntoun has also told how Sir Andrew Moray

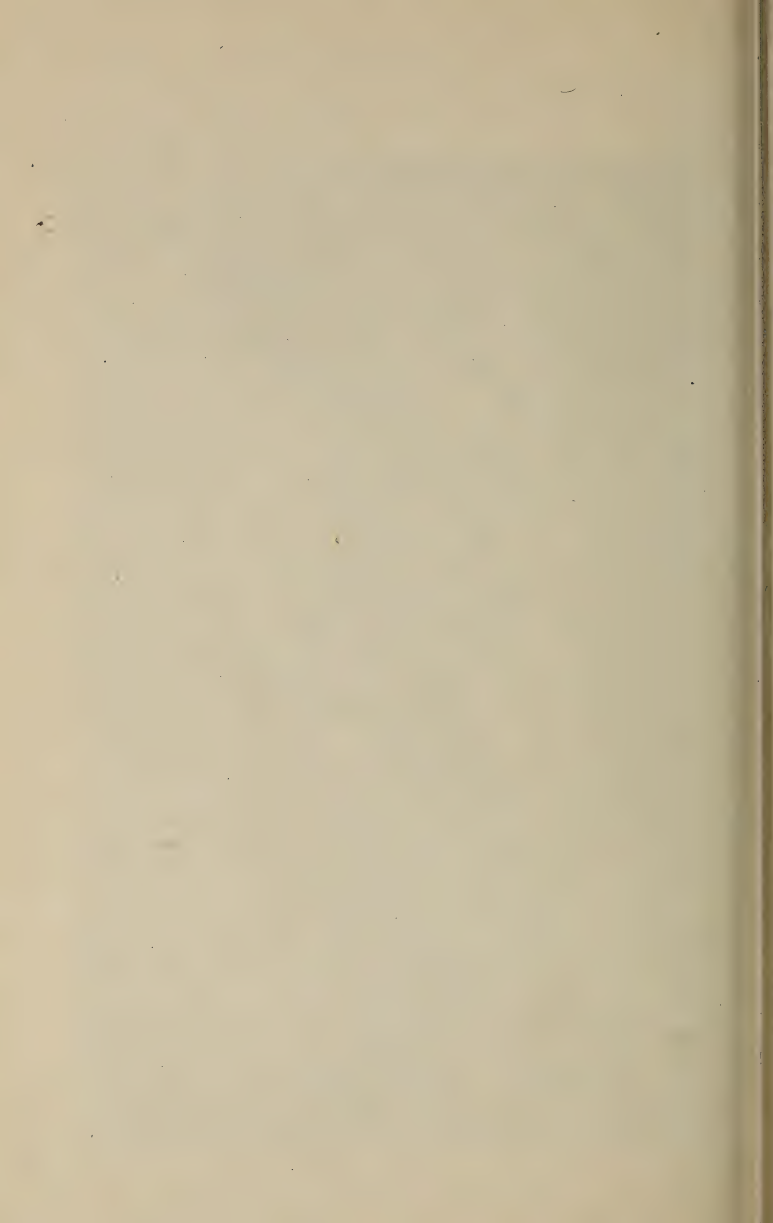
“ Wan the Castelle of Andristoun
And to the erd syne dange it down.”

It was afterwards repaired by Bishop Trail, who died in it in 1401. When David, Duke of Rothesay, was arrested by his uncle, Robert, Duke of Albany, between Nydie and Strathtyrum, he was brought to this castle and imprisoned in it for a time before he was taken to Falkland. Albany's eldest son, who became governor of the kingdom, was in turn imprisoned here before he was executed in Stirling. Here James the First was partly educated under Wardlaw; and here Bishop Kennedy taught James the Second to break the power of his nobles as he would a bundle of arrows—by separating them and snapping them one by one. During the reign of James the Third, it successively became the palace and the prison of the unfortunate and ill-used Patrick Graham, the first Archbishop of St Andrews, and great-grandson of Robert the Third. The death of Alexander Stewart at Flodden threw the Archbishopric open to four Scotch competitors. Gavin Douglas, on the Queen's presentation, took possession of the Castle, from which he was soon forcibly driven by Prior John Hepburn, who induced the canons to elect him, and who manned not only the Castle but also the Cathedral “with men, weapons, and artillery.” James Beaton, Archbishop of Glasgow, was also a competitor, and so was Andrew Forman, Bishop of Moray. The latter was ultimately

successful, being backed by the Pope, who had intended to put Cardinal Cibo, one of his own nephews, into the Archbishopric. Douglas obtained the Bishopric of Dunkeld ; but, having been accused of breaking the law, by the way in which he got the Papal bull, he was imprisoned in this Castle. Here, too, Patrick Hamilton, Henry Forrest, John Roger, George Wishart, and Walter Myln suffered imprisonment for a better cause. Of all the pictures drawn by Froude, in his *History of England*, none surpasses the description of Wishart's martyrdom and Beaton's death. The seizure of the Castle by sixteen men on the 29th of May 1546 was a daring attempt. Many who were glad of a refuge flocked to it, and among others came John Knox in April 1547. It was at this time that Knox was called to the ministry, and first dispensed the Lord's Supper. Shortly after midsummer the French fleet, under the Prior of Capua, arrived to storm the Castle ; and at the end of July it was rendered to them—Knox and the other inmates being carried to France. It was then demolished, but was rebuilt by Archbishop Hamilton, who succeeded Cardinal Beaton. Towards the close of 1559 the Protestants appear to have taken possession of it. An inventory drawn up on the 9th of September 1565 shows that it was then very scantily furnished. In 1583, James the Sixth freed himself from the bondage following the Raid of Ruthven by taking shelter within its massive walls. It afterwards became the property of the Earl of Dunbar ; but in 1612 it was restored to the Archbishopric. Archbishop Gladstones, who had repaired it, was living in it in 1613 ; but his successor, Archbishop Spottiswoode, complained that it was ruinous in 1629. By order of Parliament the City repaired it in 1645. Next year, Sir Robert Spottiswoode (son of the Archbishop), William Murray (brother of the Earl of Tullibardine),



THE CASTLE.



Nathaniel Gordon, Andrew Guthrie (son of the Bishop of Moray), and James Lord Ogilvie (afterwards Earl of Airlie) were confined here; but they do not appear to have been kept in the Bottle Dungeon. Ogilvie, by exchanging clothes with his sister, escaped, and the others were beheaded at the Market Cross. Parliament offered a reward of £1000 stg. to any one who would bring in Ogilvie, dead or alive. Ten years later the building was a ruin. In May 1614 the Synod of Fife met in the Chapel of the Castle; in September 1647 the baxter craft of St Andrews convened at "the Castill Port," and, in May 1698, within "the Castle Closs." In 1789 the Castle Close was leased by the Crown to the City for nineteen years, at the annual rent of £1 sterling. Though the lease expired in 1808, the City continued to hold it for a number of years under tacit relocation, and while thus holding it, paid 12s in 1817 "for cleaning out the sumph east side of the Castle Close." John Macdonald, the first keeper, was appointed in 1824. In crossing the moat, a date, though faint, will be observed over the gateway. To Cardonnel, in 1788, it appeared, "though much obliterated," to be 1155. In some lights, it may still be taken for that year; but, in all probability, it is 1555; and certainly the figures belong to the sixteenth century. At the entrance there are two vaulted apartments—one on either hand—which were probably guard-rooms. They formed no part of the original structure, as the old front did not come so far forward. Indeed, the present front wall has been built at two different dates; and the back wall of these guard-rooms has at one time been the front wall of the Castle, which is clearly proved by the water-table. A rock-hewn pit was discovered, in 1905, in each of these guard-rooms, by the St Andrews Antiquarian Society, which also protected each

pit by a substantial stone parapet. The well in the courtyard, or close, was discovered in 1857. Nearly all the stones forming the parapet, and many others, were found in it, among the earth and rubbish. In depth it is 51 feet 7 inches, and the surface of the water (May 1910) is 28 feet above the bottom. In 1885, it became quite dry; but, in the autumn of 1887, it was found that the water had disappeared, through children having dropped so many stones into it that the depth from the top of the parapet was only 35 feet 3 inches. It was cleaned out more thoroughly in 1903 than it had ever been before, and two imperfect gurgoyles were found at the bottom. Many years ago the late Mr George Armit tried, time after time, to improve the appearance of the well by throwing spores of the Hartstongue Fern on to the ledges of the rock, and at last he succeeded. At the south-west corner of the courtyard there is a fragment left of what has undoubtedly been at one time the donjon, or great keep, where the garrison could take their last stand if the Castle were captured. Little remains; but there is enough to show that it has been a great round tower, probably one of the very strongest in Scotland, for the walls have been quite fifteen feet in thickness. It has had two strong doors, one immediately behind the other, and the opening through the wall into the adjoining garden led, not to the outside, but into the centre of the Tower, which seems to have been about twenty-six feet in diameter internally. There has been a wide circular stair in the thickness of the wall, the five lower steps still remain; and it is by this stair that access is now had to what are known as Beaton's apartments. At one time the entrance to the Castle has been under these apartments. The groove in which one of the counterpoises of the draw-bridge worked is still visible. The most remarkable thing to be seen

about the Castle, until 1879, was the gloomy Bottle Dungeon, whose mouth yawns in the rocky floor of a small vaulted chamber in the Sea-Tower. For the safety of visitors, a parapet has been built round it, the inside diameter of which is less than five feet. At eleven and a half feet below the top of the parapet, the Dungeon begins to widen out, until, at the bottom, it is fully fifteen feet in breadth. The extreme depth is twenty-four feet—the bottom being fifteen inches lower at the centre than at the sides. In this place, says Knox, many of God's children were imprisoned. We know that Henry Forrest was long kept here, and so was George Wishart; and, worse still, John Roger, a black-friar, godly and learned, was secretly murdered in its depths, and cast over the cliff, while the rumour was raised that in trying to fly he had broken his neck. The Cardinal's body was laid here in salt, because the weather was hot, and his funeral could not be suddenly prepared. Sir David Lyndsay makes him say:—

“Thay saltit me, syne closit me in a kyste.
I lay unburyit sevin monethis, and more,
Or I was borne to closter, kirk, or queir.”

The Sea-Tower forms the north-west angle of the Castle; and at the north-east angle stand the remains of the Kitchen-Tower. As the sea was cutting seriously into the rock on this side of the Castle, the Crown, in 1903, built a very massive concrete wall to support it, at a cost of about £2000. Close beside the Kitchen-Tower, probably forming part of it, were the bakery and oven. During the first siege after Beaton's death, the inmates provided a back-postern at the middle of the east wall, and constructed a great trench from it to the large rock on which the Kitchen-Tower is built. All traces of this postern and trench have long since disappeared. Indeed, a whole row of apartments

along the east wall has been undermined and washed away by the stormy billows. When the Harbour Pier was extended, and again when the concrete wall on the north side of the Castle was constructed, so many stones and so much gravel and sand were removed from the beach, on the east side of the Castle, that some of the old foundations were exposed, the stones had been let into the rock and the lime still adhered to them. These foundations were in a direct line between the outer face of the Kitchen-Tower and the fragment of masonry still existing at the south-east corner of the fosse. Near where the ladies' bathing shelter now is, enormous masses of masonry were lying on the beach in 1803. The east side is now thoroughly protected by a very substantial stone wall, built in two sections, by the Crown, in the summers of 1884 and 1886. At the south-east corner, which is now rendered secure by this new wall, there is a double staircase. Close by, there are the bases of several pillars, which have been supposed to mark the site of the Chapel ; but the place looks liker a corridor. It seems certain, however, that both the Chapel and the Hall were towards the east, and the side of a great window overlooking the moat can still be distinguished. Right under it is the entrance to what is known as the Subterranean Passage, which was discovered in April 1879, and which is entirely cut out of the rock. This extraordinary place is well worthy of careful examination. After proceeding with a light for a few yards, the explorer's attention is attracted by a seat for a watcher on the right-hand side, while another passage diverges to the left and abruptly terminates at a distance of twenty feet. Now the main passage suddenly narrows. At this place there may have been a door. The downward course is still continued, passing underneath the fosse and

beyond the counterscarp to a point twenty-three yards from the entrance. Thus far, even ordinary-sized people have to stoop in order to pass easily along, and now further progress can only be made by descending through a hole in the floor. This hole was formerly thirteen inches by fifteen; but it has been enlarged, and a wooden ladder, set in it, gives easy access to the large chamber underneath, the construction of which is very peculiar. It is twenty-two feet in length, by twelve or fourteen in breadth; but on examining it more closely, it will be observed that there are two cells on either side, opposite to one another. The roof is about six feet high, and from the further end a spacious stair reaches for another twenty-one yards. At the top of this stair the way is tantalisingly barred by a modern wall. Here it was that the passage was discovered, just where it cuts through the top of the rock, ten or twelve feet below the surface of the ground. An arch was thrown across to carry the gable of the house, then in course of erection, but after the *debris* had been cleared out, and a ventilating tube inserted, the arch-way was finally built up. On returning to the foot of the ladder, it will be observed that a single man in the passage above could keep back a thousand from below. This was more obvious before the orifice was enlarged, for it was not only caved out in front, but was so narrow that both arms had to be held straight up to let the shoulders through. From the construction of the whole place, it seems to have been designed for connecting an out-work with the Castle proper. In that way it might have been used as a sally-port, and in the event of the out-work being taken, it would provide for the safe return of the vanquished to the Castle. If an enemy attempted to follow, it could only be at a terrible disadvantage, and pursuit beyond the narrow opening was

hopeless. In such a case, the lower place might even have been flooded, and the invaders drowned like rats in a hole. It is difficult to get rid of the feeling that the lower part had also been intended as a dungeon ; and it answers well to the description of the loathsome den in which the learned



GEORGE WISHART.

Alesius was confined ; but his prison was doubtless connected with the Priory, not with the Castle. A carefully prepared plan of the Subterranean Passage will be found in Dr John H. Wilson's interesting and instructive *Nature Study Rambles round St Andrews*. The general features

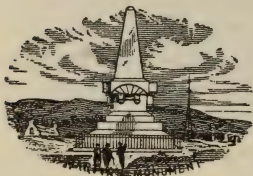
of the south front of the Castle, so far as they remain, seem to be much the same as in Beaton's time—a fore-tower with a block-house on either side. George Wishart was burned, on the 1st of March 1545-6, in front of the Castle, while the Cardinal and his associates, reclining on rich cushions, feasted their eyes on his torments. In less than three months, the Cardinal himself was slain, and when the Provost and citizens, alarmed by the common-bell, gathered at the Castle, the conspirators brought the corpse to “the wall-heid, in ane payr of schetis, and hang hym over the wall be the tane arme and the tane fute, and bad the pepill se ther thar God.” So wrote James Lyndsay to Wharton on the fatal day. Tradition points out the mid window of the Fore Tower as the place from which Beaton was so ignominiously slung; but it will not answer to the “wall-heid” of Lyndsay. And Knox, too, says that he was brought to “the East Blokhous head” and shown dead “*ower the wall*” to the faithless multitude, who would not believe until they saw. Persistent attempts have been made to implicate Wishart in the plot against the Cardinal; but all these attempts have been unsuccessful. On the other hand, crafty, cruel, and dissolute as David Beaton was, he has not been without admirers and apologists. His character, however, was such that it is impossible to clear him. Unfortunately, although his successor, Archbishop Hamilton, lacked the Cardinal's abilities, he rivalled him in licentiousness. The Castle is open from morning till night; but the Bottle Dungeon and Subterranean Passage, which are under lock and key, can only be seen by applying to the Keeper, who is always at hand. Proceeding along the Scores, the entrance to the

Baths is passed. This has long been a favourite bathing-place for ladies. Besides the hot and cold baths

indoors, there are private boxes for undressing and dressing, immediately over the rocks. In 1810, the Town Council granted, to the proprietor of the Baths, "the shore from the Castle to the northern corner of the lake, on the north side of the lake commonly called the Ladies' Lake," for the yearly feu-duty of five shillings. Further west on the Scores the

Roman Catholic Chapel, an iron structure, was erected, in 1884-1885, by the late Marquis of Bute. To make way for it, the Skating Rink, which occupied the site for a few years, was removed. When preparations were being made for erecting the Rink, a lead seal was found here, about the size of a half-crown, which had been attached to a bull* of Pope Innocent the Fourth, who flourished about the middle of the thirteenth century—"A man," says Mosheim, "inferior to none of his predecessors in arrogance and insolence of temper." The iron chapel has been superseded by a stone Church built, in 1909-1910, on the same site. Still further west, and very conspicuous from this point, is the

Martyrs' Monument, which was designed by the



Government architect in 1842. Paul Craw, whose name is not mentioned on the Monument, was burned, at or near the Market Cross, in July 1433; Patrick Hamilton, in front of the College

* It is rather curious that another seal from a bull by the same Pope was found in the Eastern Cemetery. In reality the round leaden seal is the bull—the *bullā*—and it is from it that the document derives its distinctive name. It is attached to a "Bull of Grace" by a silken cord; and to a "Bull of Justice" by a hempen one.

in North Street, on the 29th of February 1527-8; Henry Forrest, on the north side of the Cathedral, in or about October 1533; George Wishart, in front of the Castle, on the 1st of March 1545-6; and Walter Myln, on the north side of the Cathedral, on the 28th of April 1558. Beneath the Monument lies the hollow known as the

Bow Butts, auciently a place of much importance. Four years after Bannockburn, Robert the Bruce ordained, in Parliament, that every man, who had goods equal in value to a cow, should possess a good spear, or “a gud bow wyth a schaff of arowys, that is to say xxiii arowys,” under pain of forfeiting his goods. And James the First decreed, in 1424, that all men “busk thame to be archaris” from twelve years of age; and that in each £10 worth of land “bowmerkis” be made, and especially near parish kirks. Next year it was determined that wapinshaws should be held four times a year in all the burghs. At the wapinshaws, of course, other arms were used besides the bow and arrow, and not always to the advantage of the actors. On the 28th of July 1614, the Trades of St Andrews took order with Robert Raid, wright, fining and censuring him for shooting William Mason, flesher, “in the craig,” on the previous day, at the weapon-shawing. As it was not the first time that he had been guilty of such carelessness, having sundry times, by his negligent shooting, burnt the clothes of those who stood near him, he was fined £10, and ordered to crave the offended party’s forgiveness, and likewise to swear by “his great aithe” that he would never handle or shoot with a hack-but or gun at any future weapon-shawing. Since 1905 a bandstand has disfigured the Bow Butts. Immediately to the north is the

Witch Hill, where the poor unfortunate beings, who

were supposed to have dealings with the devil, are said to have been burned. Grierson, in 1807, distinctly points this out as the spot ; but the name was also applied to the ground between the Scores roadway and the sea opposite Craig-Dhu House. The hill which stood there was, however, washed away before 1819. Near where the Martyrs' Monument now stands, there was formerly a small knoll known as Methven's Tower or Tour. This knoll, it was believed, was haunted by the fairies ; and on it, too, witches are said to have been burned. Last century the sea washed away a considerable piece of low ground which lay immediately to the east of the Bow Butts, and which was known as the Witch Howe. One storm in 1856 carried away much of it. At that time "a number of human skeletons were exposed — lying in various directions—the bones of them in many cases sound and the skulls entire." The lower fragment of a wooden post enclosed by masonry was also washed out. It was then supposed by some that witches had been burned at this stake, and that the skeletons were those of the more fortunate who had succumbed to the ordeal by water. So many skeletons have since been found—skeletons of men, women, and children, and bearing no trace of burning—that it is now believed that this place had been used for burial during one of the visitations of the pestilence, or, as it was emphatically called, the pest. The period during which witches were burned covered many centuries before the inhuman statutes were repealed in 1735 ; and the holocausts to ignorance and superstition may have taken place at the Witch Hill, at Methven's Tower, and also on the lower ground. According to tradition the suspected witches were thrown into the Witch Lake, to see whether they would float or sink. A real witch would

not drown, and was therefore burned. King James, the Scottish pedant but English Solomon, approved of this test ; but many grave divines condemned it as absurd and as a tempting of God. Before being cast into the water the right thumb of the suspected was sometimes tied to the great toe of the left foot, and the left thumb to the big toe of the right foot—otherwise the proof was not canonical, the accused not being crossed. Sinking did not involve drowning, for a safety rope was attached to the victim. So strong was the belief in this ordeal in England that, long after the abolition of the penal statutes against witchcraft, it was adopted as a test both voluntarily and by force. An old woman named Young, who suffered about the beginning of the eighteenth century, was the last burned in St Andrews. In these more enlightened times, it is natural to grieve over the horrible sufferings endured by “the wretched victims of superstition” ; but, as Kirkpatrick Sharpe has said :—“It ought not to be forgotten that many of those persons made a boast of their supposed art, in order to intimidate and extort from their neighbours whatever they desired ; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations ; and in several cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge.” The last attempted tragedy on the Witch Hill occurred in 1781, when Andrew Bell, the founder of the Madras College, here met an English student early in the morning to fight a duel ; but owing to Bell’s short-sightedness and haste, he fired at the seconds instead of his antagonist, and, not even burning their clothes, the affair ended in good-humour and hearty reconciliation. On the north side of the Witch Hill there is being formed what it deservedly known as the

Bruce Embankment. For the inception of this scheme, the citizens are indebted to the devotion and zeal of the late Mr George Bruce. Since his bulwark was constructed in the autumn of 1893, a large piece of land has been reclaimed from the sea, and already a substantial addition has been made to our recreation ground. The Rock known as the Big Doo-Craig can now be reached at all states of the tide. A century ago much of this rock was covered with grass, and was frequented by pigeons; hence its name. A little way to the east of the Witch Hill is the far-famed

Step Rock, than which no better bathing-place can be found anywhere. Here men and boys can enjoy the clear water of the German Ocean to their hearts' content. At high water the Step Lake is perfect. And the bathing-pond, which, in 1902, was constructed in the adjoining Witch Lake, is available at all states of the tide. This bathing-pond is 300 feet long and 100 feet wide, with a depth of 28 inches at the shallow end, and 8 feet at the other. The hurried tourist, without leaving the vicinity of the Martyrs' Monument, can obtain a good view of part of the

Links, famous as the head-quarters of golf. The Old Course has long been regarded as the finest golfing green in the world. The New (or Second) Course, opened in 1895, is also an excellent one. Besides these there is the Jubilee Course. Each of the three has eighteen holes. On the New Course, players, other than local, are liable to a charge during the months of July, August, and September. The Ladies' Club have a private putting course, and a pavilion. The Royal and Ancient Golf Club House is at the near end of the Links. The New Golf Club House,

which was opened in June 1902, is at No. 3 Gibson Place. Long as the royal game has reigned at St Andrews, the Links are not exclusively devoted to golfing, but are also frequented by those who love to stroll over the green turf and inhale the freshest air without the least admixture of dust. The golf-courses should be crossed as seldom as possible ; and a wide berth should be given to the targets when the red flag is shown. From the same standpoint at the Martyrs' Monument, the tourist can also admire the

West Sands. Few towns can boast of such a beach for walking, riding, or bathing. Great quantities of shells are generally thrown up after an easterly gale. As on the Links, so on the West Sands, when the red flag is hoisted, it is unsafe to go beyond it.* The stranger should now betake himself to the

United College, which he can do either by returning along the Scores to Butts Wynd, or by passing round the corner to Golf Place, and thence by Pilmour Place, Playfair Terrace, and North Street. The high tower points out the College so unmistakably that no one can miss it. The janitor's house adjoins the tower. It has been already explained (*page 53*) how, in 1747, the Colleges of St Leonard's and St Salvator's were united, and why the buildings of St Leonard's were forsaken. The College of St Salvator was founded about 1455 by the saintly James

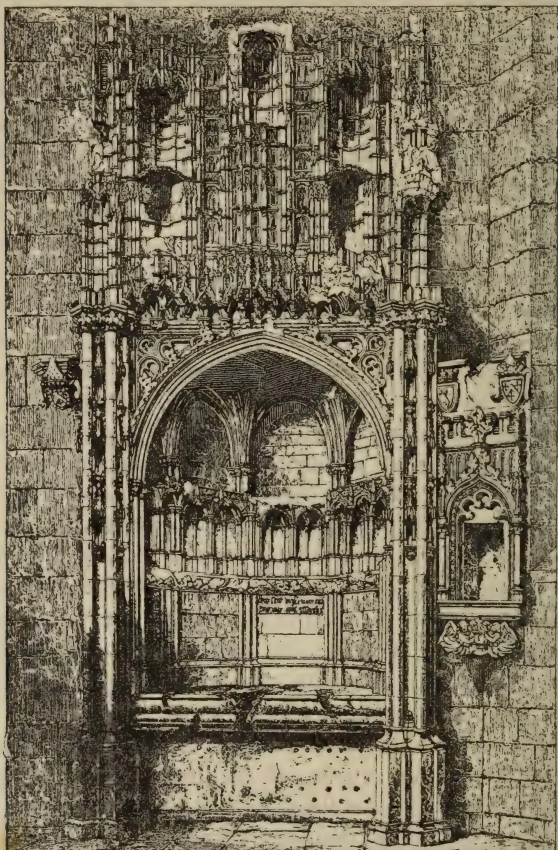
* Several years ago, while some farm servants were gathering seaware for manure, at the edge of the water, one of them was shot through the foot. In due time the farm griever, or foreman, waited on the commanding officer, and, after expatiating on the injury received by the man, wound up his complaint by pulling an extra long face and exclaiming—"An' man ! ye ken, it micht hae been a horse !"

Kennedy—perhaps the only Bishop of St Andrews who has run the risk of incurring the woe pronounced against those of whom all men speak well. His mother was a remarkable woman. Mary, second daughter of Robert the Third and of his Queen Annabella, had four husbands and families by each of them. In 1397 she married George Douglas, Earl of Angus; and from this marriage the subsequent Earls of Douglas were descended. In 1409 she married Sir James Kennedy, son and apparent heir of Sir Gilbert Kennedy of Dunure. The third son of this marriage was James Kennedy, the founder of St Salvator's College. Her third husband was William, Lord of Graham, who died in 1424. From sons of this marriage sprung the Grahams of Fintry, Garvock, Balgowan, and Claverhouse. And thus Patrick Graham, Kennedy's immediate successor in the See of St Andrews and its first Archbishop, was her grandson. In 1425 she married Sir William Edmonstone of Culloden, by whom she was ancestress of the Edmonstones of Duntreath. Norman Lesley has been credited with burning this College soon after slaughtering Cardinal Beaton; and in 1588 it was not in good condition, for a quarter of the cloister was ruinous, "and siclyke the greit hall abone the scole." As St Salvator's was the earliest College in St Andrews, it came to be known, after the erection of the others, as "The Auld College," and it frequently gets that name still, though the class-rooms have been rebuilt. The most interesting portion of Kennedy's work that remains is the beautiful

Chapel of St Salvator, better known as the College Church. It is referred to in a legal document of 1526 as the "College Kirk," and in the same document mention is made of "the altar in Sanct Katrinis Ile, within the said Kirk." Originally it had a heavy vaulted stone roof. About the middle of the eighteenth century, it was

feared that the roof might fall in. A catastrophe of that kind actually occurred at the Church of Ferne, in Ross-shire, in 1742, by which forty people were killed on the spot, and others afterwards died of their injuries. In this case, however, according to tradition, there was little cause for fear ; but that was not discovered until it was too late. There is some satisfaction in knowing that the work of destruction was not gone about rashly. The roof was "faulty in many respects, and apprehended to be dangerous," and as "every method hitherto tried for removing the bad effects of the echo" had been ineffectual, James Craig, "the ingenious architect of the new town of Edinburgh," was brought to examine and report. His report is dated 30th June, 1773, and bears that there was a considerable curve on the north wall, the top of which was four inches off the perpendicular ; the south or front wall, in spite of the buttresses, was three inches out at the top ; and the east end was in the same condition. The roof was not watertight. The rain got under the slanting stones covering the arch. But, in Craig's opinion, most mischief was done by the stones that lay horizontally next the parapet. "The whole breadth of those stones," he says, "does not lye on the top of the wall, one half of the breadth lyes on the wall, and the other half upon the arch, which circumstance makes the rain to penetrate more easily than otherways it would have done ; and as it enters immediately above the spring of the arch, the wetness must weaken it and greatly destroy the binding quality of the lime." He made openings into the walls immediately above the seats, and "was much surprised to find that the wetness had penetrated so far down." Accordingly, he advised that the stone-roof should be removed, and a timber one substituted. But, as tradition has it, the stone roof was so strong that it was

found impossible to take it down in pieces ; and so it was detached from the walls and allowed to fall in a mass !*



KENNEDY'S TOMB.

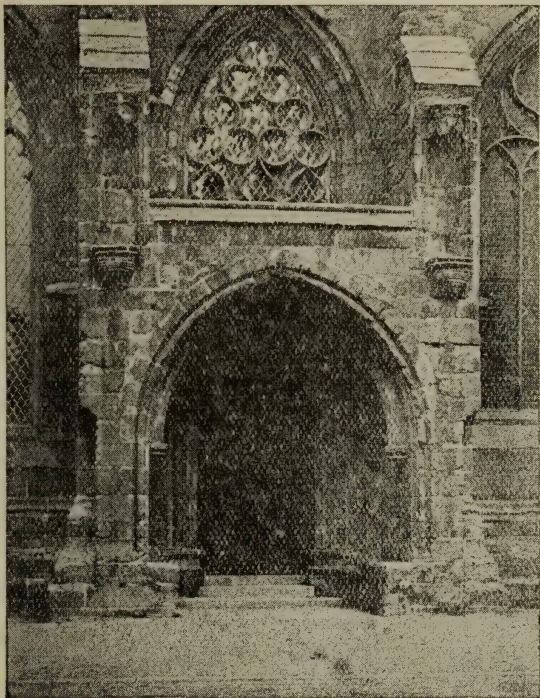
* In 1799 the key-stones of the groinings of the Chapter House of Durham were knocked out, and the whole roof permitted to fall

If this be true, most of the internal decorations must have been annihilated. Kennedy's tomb is still a beautiful work of art. Pitscottie says that the good Bishop did not know whether his tomb, his barge, or his college was costliest, "for it was reckoned, by honest men of consideration being for the time, that the least of them cost ten thousand pounds sterling." Billings, after pointing out how the forms of architectural objects and devices have been adapted to other branches of art, says:—"But in very few such works have architectural forms and devices been so profusely and gorgeously heaped together, as in the rich monument of black marble erected to the memory of Bishop Kennedy. Towers, pinnacles, crockets, canopies, arches, pillars, mimic doors, and windows—all have been thrown together in rich yet symmetrical profusion, at the will of some beautiful and fantastic fancy, as if a fairy palace had been suddenly erected out of the elements of feudal castles, of ministers, abbeys, cloisters, and vaults. . . . On either side within the arch is a deep lateral recess, where a tiny flight of steps descends, as it were, from the airy regions above, to a ground crypt. . . . The window tracery on the upper parts is hollow, and has that indescribable lightness so beautifully exemplified on the pinnacles of Strasburg, where it has the effect of ductile lace hung over the solid stone." On one point Billings is misleading—the large flat slab is black marble, but the monument proper is of freestone. There has been an inscription, but it is now so much defaced that it cannot be

upon the gravestones in the pavement, breaking them into fragments. The excuse was that the building was cold, comfortless, and inconvenient.

made out with certainty. In this monument there is no trace of scamped work—the half-hidden parts being as beautifully finished as the most prominent. A few years ago, two fragments of a somewhat similar tomb were discovered, curiously enough, both about the same time, but far apart—one being found in an old wall in front of the Drill Hall in the City Road, and the other in a pig-stye at the Lade Braes ! Both are now in the Cathedral Museum. Hard against Kennedy's monument is the Sacrament-House, which is still wonderfully perfect. John Benston or Beinstoun, Bishop of Orkney, who died in or before 1526, was also buried in this Chapel : and so, it seems, was Hugh Spens, the immediate predecessor of the famous John Major in the Principalship of St Salvator's. Spens's monument lay long in the vestibule ; it had been broken across the middle, but not at right angles, and, on being utilized as pavement, the edges were squared, and the feet of the life-sized figure carved on it were turned next his stomach. This stone is now laid in the floor near the east end of the Chapel. Archbishop Burnet—Sharp's successor—who died in August 1684, was buried near Kennedy's tomb. After Burnet's death, "a merry dialogue" between him and Kennedy was set forth, in which Kennedy asked him what bridges and hospitals he had built, and Burnet bluntly replied that his son-in-law, Rorie Mackenzie, hindered him from acts of charity. This son-in-law was the second son of Sir John Mackenzie of Tarbet, and as a Lord of Session took his seat as Lord Prestonhall. Though Burnet built no bridges or hospitals, he left a thousand merks for the poor, which sum was, in 1723, invested in a piece of land, afterwards called Bishop Burnet's Acre. In the Chapel, in 1732, there was "only an hatchment over him" ; and now, of course, it has disappeared, as have also nearly all the pre-

Reformation treasures which St Salvator's once possessed. The old inventories show a great collection of vestments, with a number of relics and jewels, and books for the choir.



PORCH OF ST SALVATOR'S CHAPEL.

Among these were—"ane gryit ymage of sylvyr of our Saviour with ane gret louse diadem set with pretious stanis"; and "a litle cors of gold with pretious stanis and

perlys, contenand twa pecis of the haly cross * set in a fute of silver ourgylt." All the windows are now filled with stained glass, the last having been inserted in memory of the late Principal Shairp—it and the portrait by Herdman costing £466 16s 5d. Several interesting portions of the original tracery of the windows, which had been used as common rubble in the garden-wall at the east end of the Chapel, have been extracted, and are now displayed in front, between the buttresses. The coping of the porch was foolishly lowered, some twenty years ago or more, to exhibit the modern tracery of the window behind it. Inside the porch a small remnant of the holy-water-bason still remains. Kennedy's arms are on each leaf of the door, and also on the boss of the porch. An old arch has recently been re-erected in front of the porch, but nearer it than formerly. It need hardly be said that the enclosing dwarf wall and railing are modern. In 1594 the Commissary Court met in this Chapel. Long afterwards, Cromwell's judges dispensed justice within its walls. In 1793 it was still the regular place of meeting of the Commissary Court; and that Court so late as 1811, probably later, was held within it. In 1598, 1599, and 1600, it was occasionally used for preaching. The reason assigned for this, in June 1600, was that so many people came to worship on the

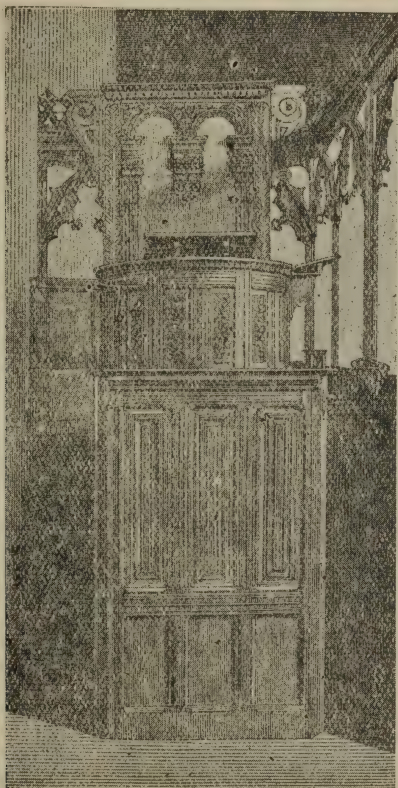
* A laborious enthusiast has calculated that all the known pieces of the cross, in Europe, Jerusalem, and Mount Athos, do not amount to quite four millions of cubic millimetres, whereas the cross contained a hundred and seventy-eight millions. This deficiency is more than made up, however, by the superfluous number of the nails. "No less than twenty-nine towns claim the possession of thirty-two nails, all differing in form." Yet learned men have engaged in almost interminable controversies, as to whether three nails or four were used in the crucifixion !

Sabbath afternoons, there being no preaching in St Leonard's, that the Town Church could not conveniently contain them. The Kirk-Session therefore desired George Gladstones—the future Archbishop, but then minister of the first charge—to preach in this Chapel on the Sabbath afternoons, and to catechise in it on the same evenings. These services were to be attended by all those who lived in North Street and Market Street. Once, at least, in 1634, the Baxter Craft convened in this Chapel to transact their business. In 1732, Loveday found that it was “entirely disus'd, and suffer'd to lie scandalously in a poor condition”; but, in 1760, Bishop Pococke found it undergoing repairs; and when Dr Johnson saw it in the autumn of 1773—only a few months after Craig had condemned the roof—he pronounced it to be the neatest place of worship he had seen. From 1760 until the 24th of July 1904, the parishioners of St Leonard's worshipped in this Church, although it was not in their parish. On the 26th of June 1844, the Lords of Session, as commissioners for the Plantation of Kirks and Valuation of Teinds, disjoined from the parish of St Andrews “the site of the College Church of Saint Salvator, and that portion of the town parish of Saint Andrews, bounded on the east by the west boundaries or wall of the Episcopal Chapel [now removed to Buckhaven] and the garden of Sea-View, on the north by the south wall of the Scores Walk, on the west by the Butts Wynd, and on the south by the North Street of Saint Andrews; and all the buildings on said portion of ground were separated and disjoined from the said Parish of Saint Andrews, and united and annexed to the said parish of Saint Leonards.” This annexation was to be *quoad sacra tantum*, yet it was declared that the subjects so transferred “should be liable for the expense of upholding the Church and supporting the

poor of the parish of Saint Leonards," proportionally with the heritors of that parish, and "should not be liable for the expense of upholding the church or supporting the poor of the parish of Saint Andrews, saving and excepting always that the church collections contributed by the students of the United College should continue to be applied . . . for the benefit of the poor of the parish of Saint Andrews." But on the 8th of November 1848, the Court of Session reduced this "pretended decree," declaring it to be null and void, in so far as the disjunction and annexation were *quoad civilia*, "and more particularly in so far as it was thereby found and declared that the said subjects should be liable for the expense of supporting proportionally the poor of the said parish of Saint Leonards." Principal Forbes was resolute to maintain the rights of the United College, and, at his instance, it raised, in 1865, a summons of Declarator and Interdict against the Heritors of St Leonard's and others. Decree in absence was pronounced, affirming that the piece of ground, transferred in 1844, and in particular the Chapel of St Salvator, are the exclusive property of the United College, and that it has the sole right to allocate and dispose of the seats. After much wrangling, both in the Presbytery and in the Law Courts, it was resolved in 1902 to build a new Church for St Leonard's parish at Rathelpie; and, since the 16th of October 1904, St Salvator's Chapel has been used exclusively as a University Chapel. In the vestibule is

Knox's Pulpit, which, after standing for generations in the Town Church, was removed from it during the extensive alterations at the close of the eighteenth century. As a specimen of old wood-carving it is well worthy of inspection. It has been frequently altered and repaired; but there can be no reasonable doubt that it embodies part

of the original pulpit from which Knox preached while in St Andrews. His first public sermon was delivered in 1547. Striking not at the branches, but at the root of Popery, the evil tree would soon have been laid low, had his preaching not been arrested so speedily by the arrival of the French



KNOX'S PULPIT.

fleet to besiege the Castle. Soon Knox was a prisoner in the galleys, cherishing the hope that he would again glorify God's name in the Town Church; and he was not disappointed. In June 1559, he there preached his famous sermon, on the purifying of the temple; and there also he frequently officiated during his last visit to St Andrews, between July 1571 and August 1572. "I haid my pen and my litle book," says James Melville, "and tuk away sic things as I could comprehend. In the opening upe of his text he was moderat the space of an halff houre; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. . . . He was verie weak. I saw him everie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden, his servand, halding upe the uther oxtar, from the Abbay to the Paroche Kirk; and be the said Richart, and another servant, lifted upe to the pulpit, whar he behovit to lean at his first entrie; bot or he haid done with his sermont, he was sa active and vigorus that he was lyk to ding that pulpit in blads, and fly out of it!" But his work was nearly done; he was "weary of the world," "thirsting to depart," and in a few months he entered into his rest. It was in this pulpit that John Douglas, the first tulchan Archbishop of St Andrews, died in 1574. Many of the leading divines of Scotland have held forth in it since—Andrew Melville, Patrick Adamson, Spottiswoode, Henderson, Blair, Rutherford, Sharp, Shields, Forrester, and others too numerous to mention. The magnificent

Mace, which is kept in the vestry of the Chapel, is a beautiful piece of workmanship, and bears a remarkable resemblance in the details of its design to Kennedy's tomb. "Towers, pinnacles, crockets, niches, and other architec-

tural devices, bristling in the silver" as in the stone, "with the advantage that a portion of the statuary, which must have given grace and variety to both, still remains to the mace. Among these little silver figures, mixed with others of the most solemn character, there are some, probably intended to be demoniacal, which exemplify the singular propensity of the decorators of Gothic work to lapse into the ludicrous." The inscription which is attached bears that it was made in Paris for Bishop Kennedy in 1461. According to tradition, it and other five were found in Kennedy's tomb. Lyon gives 1683 as the year of the find; but Macky, who wrote in 1723, says, more indefinitely, "in the reign of King Charles the Second." It might have been supposed that the discovery was made at Burnet's burial, in 1684, or when Skene caused Kennedy's tomb to be repaired in 1685, had there not been too good reason to discredit the whole story, although it can be traced so far back. De Foe threw doubt upon it in 1727, but Robert Chambers, less critical, believed it in 1828. The tradition bears that of the other five (Macky says that *nine* were found), two are now preserved in St Mary's College, one was given to Aberdeen University, another to that of Edinburgh, and the last to that of Glasgow. The history of the Glasgow mace, as told by its arms and inscription, utterly disproves the story that it was a gift from St Andrews. The Aberdeen mace was made in Aberdeen in 1650; and Edinburgh University had a mace long before the alleged discovery. Moreover, the St Andrews maces, or "silver staffis," as they are called, are referred to as in use, in 1666, in the *Household Book of Archbishop Sharp*; and are also referred to in the account of his funeral procession; so that if the St Andrews maces were found, it must have been much earlier than 1683. The pre-Reformation inven-

tories of St Salvator's include :—"ane beddell wand silver and ourgilt with ane chenye and ane seill * of the sam"; and "twa othir beddele wandis of silver pertening to the Universite, ane for the Faculty of Art, and the tother for the Faculte of Canoun." There can be no doubt whatever that the first of these is Kennedy's mace; and the other two, those now kept in the University Library. The Faculty of Arts seems to have had a mace so early as 1418.† The three silver arrows, which were shot for between 1618 and 1751, and the medals of the winners, are preserved in the vestry. These medals, seventy in number, are extremely interesting. Two appear to have been lost since 1843. The old carved cabinet, believed to date from the middle of the sixteenth century, was at one time used for storing firewood. From the bartizan of the

College Tower a most extensive view may be obtained. The narrow stair is supplemented by ladders. Two bells are hung in the steeple, Kate Kennedy and Elizabeth of St Leonard's. The former, which is the largest and handsomest, bears this inscription :—

SANCTUS. IAC. KENNEDUS. EPISCOPUS. STI. ANDRÆ. AC. FUNDATOR. COLLEGII. STI. SALVATORIS. ME. FECIT. FIERI. ANNO. 1460. KATHARINAM. NOMINANDO. —D. IAC. MARTINUS. EIUSDEM. COLLEGII. PRÆPOSITUS. ME. REFEKIT. A. D. 1609 : — ET. D. ALEXR. SKENE. EIUSDEM. COLLEGII. PRÆPOSTIUS. (*sic*) ME. TERTIO. FIERI. FECIT.—IOHN. MEIKLE. ME. FECIT. EDINBURGH. ANNO. 1686.

* By this seal is doubtless meant the oldest medal attached to the mace bearing Kennedy's motto and the inscription.

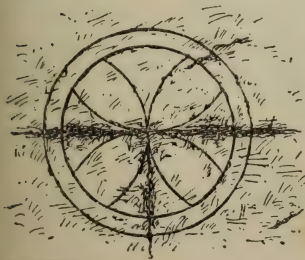
† Vol. xxvi. of the *Proceedings of the Society of Antiquaries of Scotland* contains a long, elaborate, interesting, and amply illustrated paper on Scottish Maces, by Mr Brook. Although unaware of the references to the St Andrews Maces in Sharp's time, Mr Brook, on other grounds, comes to the conclusion that, while they may at some period have been concealed in Kennedy's tomb and subsequently discovered there, yet "their traditional number as well as the traditional dates must be discarded."

From the *Minutes of Town Council*, it appears that Skene did not re-cast it altogether at his own expense, for, on the 22nd of February, 1686, the Council sanctioned a voluntary collection through the city, "to defray the casting or melting of the Colledge Bell called Catharine Kennedy." Having unfortunately been cracked about thirty years ago, it is again requiring to be re-cast. Here is the inscription on the other :—

ME. ELIZABETHAM. LEONARDINAM. ANTE. BIS CENTVM. ANNOS. CANDAVI. FACTAM. ET. TEMPORIS. INIVRIA. DILAPSAM. COLLEGE. LEONARDINI. IMPENSIS. REFECIT ROBERTVS. MAXWELL. ANNO. 1724. EDR.

Archbishop James Beaton is credited with having placed the first spire (a wooden one) on the tower ; and it is said that, when a student at St Salvator's, he had vowed to do so if he became Archbishop of St Andrews. The present spire was struck by lightning on the 5th of August 1904. It was in front of the College, in North Street, or, as Spottiswoode has it, "at the gate of St Salvator's College," that Patrick Hamilton was burned, on the 29th of February 1527-8, at the age of twenty-four. After being bound to the stake by an iron chain, he prayed for his ignorant persecutors, and for strength to himself to endure the flames. The faggots not being dry enough were slow to kindle, and so his agony

was prolonged. He had been led forth to execution only two hours after the trial in the Cathedral began ; but so badly were the arrangements carried out that it took six hours to reduce him to ashes. The last words he was distinctly heard to utter were :—" Lord Jesus receive



my spirit ! How long shall darkness overwhelm this realm ? And how long wilt Thou suffer this tyranny of men !” Kennedy’s arms and motto are over the gate-way. One of the consecration marks under the tower is very distinct. In a room in the building on the west side of the tower, long known as the Hebdomador’s Room and now used as the factor’s office, Dr Chalmers taught for some time, because it was larger and in better condition than his own class-room. All the

Old Class-Rooms, judging from sketches and photographs, were very plain buildings, with square-headed windows, and no relieving architectural feature save perhaps the long arched-corridors. The quadrangle was almost complete. Writing in 1728, William Douglass says :—“ The common hall and schools are vastly large ; and the cloysters and private lodgings for masters and scholars have been very magnificent and convenient ” ; but, he adds, “ the fabrick is of late become very much out of repair. ” Dr J. W. Taylor, who knew it well a century later, thus describes it :—“ Dingy and decaying and old-world like it seemed, but it was full of interest. On its east and south sides were the ruins of the houses in which the College bread was baked, and the College beer brewed. Along the north side extended a range of barrack-like building, supplying in its upper stories rooms for the collegians, and from which the last occupant was driven by the nightly invasion of a ghost ; and affording under the piazzas class-rooms for Greek and Logic. The west side was occupied by the long, bare, and cold-looking common halls, where the students were wont to dine, where the laws of the College were yearly read in the presence of principal, professors, and students, and in the corner of which, drawing the curiosity of all eyes, stood the old pulpit from which

John Knox's voice had roused Scotland to the Reformation." Before Skene repaired the College buildings, "there was a fair stone in the Old Little Hall (as it was then called) with the letters T.M. thereon, and beneath the letters, in a shield, the coat of arms" carried by Martine of Claremont. One of George Martine's ancestors had sold his house in the Butts Wynd to Bishop Kennedy. Of the

New Class-Rooms, the earlier were built during the second quarter of last century, three grants having been obtained from the Lords of the Treasury. The two wings cost over £18,000. During the last twenty years the buildings have been greatly extended. In 1891, the Chemical Teaching Laboratory was erected, at a cost of £2000, by Mrs Purdie of Castle-Cliffe, in memory of her husband. The Physics Laboratory was built in 1900 at a cost of £1600. The Chemical Research Laboratory, costing over £9000, was erected at the expense of Professor Purdie in 1906; and in the same year the east wing was extended at a cost of £8250. The Large Hall contains paintings of Principal Hunter (by Watson Gordon), Sir David Brewster, Professor Duncan, Professor Ferrier, Principal Forbes, Professor MacDonald, Principal Shairp, and Henry Miller—the founder of the "Miller Prizes." There are also two beautiful specimens of Sam Bough's genius, a water-colour drawing and an oil-painting, which were purchased at the sale of the effects of the late Mr Douglas Murray—"a lover of nature, of books, and of all good men"—with a legacy which Mr Murray left to the University. The

Museum, which was long the joint property of the University and the Literary and Philosophical Society, now belongs to the University Court. In terms of the agreement of 17th December 1904, most of the local archæological

objects have been transferred to the Cathedral Museum, and the few objects of burghal interest to the Town Hall ; but the valuable collection of cinerary urns and a number of other local articles are still here. The Museum is singularly rich in fossils, minerals, shells, and natural history specimens. By 1911 they will probably be all transferred to the new Museum at St Mary's College. The

Students' Union and Dining Hall are on the west side of Butts Wynd. The portion facing North Street is an interesting old house bearing the arms of Prior John Hepburn. In this house the Admirable Crichton is said to have lived when a student. He entered St Salvator's at the age of nine, took his B.A. at twelve and his M.A. at fourteen ! The northern portion facing Butts Wynd was built in 1891-1892 from the designs of Sir Rowand Anderson. Among the contributors to whom the students were indebted for aid, the late Marquis of Bute was pre-eminent. Professor Scott Lang has formed a very interesting collection of portraits of famous men connected with the University. Directly opposite St Salvator's Chapel, in North Street, stands

Martyrs' United Free Church, which was originally a very plain building ; but in 1852 a clere-storey and rather elegant front were added ; and, in 1887, at an expense of about £1000, it was re-seated, and otherwise improved ; but it will ever be dwarfed architecturally by the noble Tower and Chapel of St Salvator. The visitor should now proceed by College Street to the

Market Cross, or rather to its site, in Market Street, for the Cross itself, having become ruinous, was removed in 1768. The site is very distinctly marked in the crossing between College Street and Church Street. A

long chapter might easily be written regarding the associations that cluster round the Cross ; but only a few of the more outstanding can be mentioned. Paul Craw, a physician, from Bohemia, who had ventured to come to St Andrews in the hope of spreading the Gospel, was accused on the 23rd of July 1433. He was speedily convicted of heresy, condemned, and burned to ashes in the Market Place—a ball of brass being forced into his mouth to prevent him from speaking at the stake. In 1540, the effigy of Sir John Borthwick, who had been condemned for heresy in absence, was carried through the City in a chariot and burned at the Market Cross, “in token of malediction and curse.” On the 22nd of February 1562-3, Chatelar was beheaded here ; and Nathaniel Gordon, Sir Robert Spottiswoode, Andrew Guthrie, and William Murray suffered the same punishment in January 1646. A few years before Spottiswoode was executed, the coach of his father, the late Archbishop, “was brought from his Castle through the whole City, with the hangman sitting in it, to the same very place of the Market Crosse, and rent all in pieces.” Here, too, Robert Blair preached to the inhabitants when the pestilence prevailed in 1647 ; and here, towards the end of 1660, Samuel Rutherford’s *Lex Rex* was burned by the hangman. In 1714, the order for the proclamation of George I. reached St Andrews on a Sabbath, and was “published by touck of drum by the toun clerk at the mercatt cross, in presence of the magistratts and councill, and no more solemnities used by reasone of the Sabbath” ; but next day the council thought fit to celebrate the occasion “by putting out the touns colloures, ringing of bells, putting on ane boanfyre at the cross, and drinking therat the King’s health, and all usuall signes of joy.” Edward I. and VII., and George V. were respectively pro-

claimed at the cross by Provost Welsh and Provost Wilson. During the South African War, Mr Kruger oftener than once was, in effigy, driven through the city in a lorry and burned here. At the beginning of the nineteenth century a stone pillar about three feet high, known as the Fish Cross, or Little Cross, which stood in North Street, was removed. In the year ending at Michaelmas 1616, two masons received forty shillings "for repairing the Fisch Cross," which implies that it was then something more than a pillar three feet high. In the eighteenth century the fishermen were not allowed to sell their fish to cadgers, until they had been exposed for sale to the inhabitants at the Fish Cross. Near the Market Cross stands the

Whyte-Melville Memorial. The tablets on this somewhat stunted fountain speak for themselves. George Whyte-Melville, the novelist, was the only son of John Whyte Melville of Mount-Melville near St Andrews, and his death in the hunting-field was much lamented. In 1548, a building on the south side of Market Street, opposite the site of this fountain, was known as the "Commone Howse." A little further to the westward is the site of the

Old Town Hall and Tolbooth, round which gathers much of the municipal history of the City for three centuries. As these buildings greatly cumbered the street, being in the centre of it, they were demolished, in 1862, after the erection of the new buildings in South Street. While the old buildings were being pulled down, a watchful eye was kept on them by an ardent and intelligent citizen—the late Mr James Howie. From a paper, which he read to the Literary and Philosophical Society of St Andrews, the following facts are chiefly gleaned. The Town-House proper was fifty-three feet long, and thirty-three wide, over

the walls. The side walls were four feet thick, built of common rubble, and not "grouted." The foundations, which were five feet broad, were composed of "huge boulders, covered, for the most part, with the barnacles and sea-weed adhering to them when first removed from the sea-beach." "They were embedded in a tough yellow clay, instead of lime." The removal of the "harling" from the outside of the walls, and of the lath and plaster from the inside, showed that the building had been subjected to many changes. On the ground flat, there had been a series of nine semi-circular arches on the south side, the same number on the north side, and four at the east end. At the west end there was a modern wall supporting the recent staircase. "Two partition walls ran the whole length of the building, supporting the short oak sleepers for the Hall floor. These walls were about a foot in thickness, and composed of thin slaty shales," and through course of time had become "greased, and blackened, and rubbed . . . as bright as a grate." Mr Howie supposed that this under flat had been "a market-place or a common lounge"; but it is much more probable that it had been divided up into those booths from which the building took its name. So late, indeed, as the 4th of August 1784, there is a reference in the *Minutes of Town Council* to the booths below the Tolbooth. The arches of the windows in the Hall above had corresponded with the arches in the lower flat. In modern times, the walls of the second storey had been slightly raised, in order to form a third storey. Adjoining the Town House, at its west end, was another building, which had also been erected at two different times. The lower storey was a strongly built vault, of which the materials "had all seen service before in some other building of greater magnitude and

importance; . . . the walls were composed of huge massive blocks of polished ashlar, the greater portion of which consisted of window mullions, door and window mouldings of great size and beauty—even the foundation stones had been door pieces, &c., of no mean kind.” The upper storey of this prison differed much from the lower one, for its walls were built of “large well dressed blocks, all of which had been hewn to suit their various positions,” and had not been “in use before in any other building.” The age of this upper storey was fixed by a prominent stone (now built into the Town Hall, see *p. 21*), bearing the arms of the city, minus St Andrew, the arms of Learmonth of Dairsie, then provost, and the date 1565. This stone was in the west gable. It need hardly be pointed out, that the absence of carved stones from a public building erected in 1565 is strong negative proof that the Cathedral was not thrown down in 1559. The “jouis” which were attached to the outer wall of the tolbooth were inconsiderately removed about eighty years ago. Still further west, Market Street is intersected by Bell Street and Greyfriars Garden. In Bell Street the Independent, or

Congregational Church is situated. It is a neat plain building. The first meetings of the congregation were held in a weaver’s shop, the people sitting on the floor with their feet in the treadle-holes. The stipend of the first minister, Mr Paton, was so small that he had to open a shop; nevertheless, under his fostering care and prudence, a chapel was built in Market Street; and to him pertains the honour of starting the first Sabbath-School in St Andrews. Greyfriars Garden is built on the site of the

Grey-Friars’ Monastery, founded by Bishop Kennedy and completed by Archbishop Graham, but of

which hardly a trace remains. The well, which is in the garden of No. 4, was discovered in 1839. In clearing out the rubbish with which it had been filled, two inscribed stones were found, which are now in the Cathedral Museum. After being long covered by a large stone, the well was more thoroughly cleared out in September 1886, and soon afterwards the substantial parapet, surmounted by a pointed iron-guard, was built round it. Fully three feet of mud and stones were taken out of it, and among these were found fragments of two old buckets—one of soft wood and the other of oak—with strong iron bows, and part of the curious old chain. Some of the iron-work was hung for preservation under the ledge of the new parapet; the remainder and the fragments of the buckets are now in the Cathedral Museum. Unlike the so-called well in the Cathedral, this had evidently been constructed for obtaining water. The stones had been very carefully jointed with lime, until the first bed of sand-stone rock was passed. There is a strong spring of cool, clear, refreshing water. The extreme depth from the top of the parapet is about 48 feet. The only other remnant of the old Monastery is a fragment of the enclosing wall, which still serves as the western boundary to several of the gardens at the north end of the street. A beautiful archway (somewhat like the gateway of the Hospitium Novum, see *p.* 65, but more massive and of finer workmanship) which stood in the northmost garden was foolishly removed last century.

Market Street Port stood about twenty yards to the westward of Bell Street. Outside this port there was, in 1533, a pool known as the Cow's Pool. This pool, green with algæ and frequented by ducks, was allowed to remain in the street for other three centuries. At this point the

south side of Market Street is known as St Mary's Place, and on the north side is the

Infant School. It was erected in 1844, chiefly through the public spirit and zeal of Provost Playfair, who emphatically called it his *first child*. Since coming under the management of the School Board, it has been considerably enlarged, and is now known as the *West Infant School*. Still further west, but on the left-hand side, stands

St Mary's Church, which was erected in 1839-1840, "for the purpose of affording cheap and comfortable accommodation to the parishioners who cannot procure such accommodation in the Town Church." The pulpit is occupied alternately by the two ministers of the parish. At the north-west corner of Alexandra Place, just within the railing, there is a whin-stone boulder long known as

The Blue Stane. The fairies were supposed to frequent it, and it was a favourite trysting-place for lovers. It was also the rendezvous of the Whiplickers' (or Carters') Society, on the day when they had their annual races. The tourist is now within a stone-cast, or little more, of the

New Railway Station, highly pleased, no doubt, with his run through the lions of St Andrews, only regretting that the run has been too rapid, and firmly resolved to return at the first opportunity to spend a longer holiday in this delightful old City. Less hurried visitors who wish to see the new

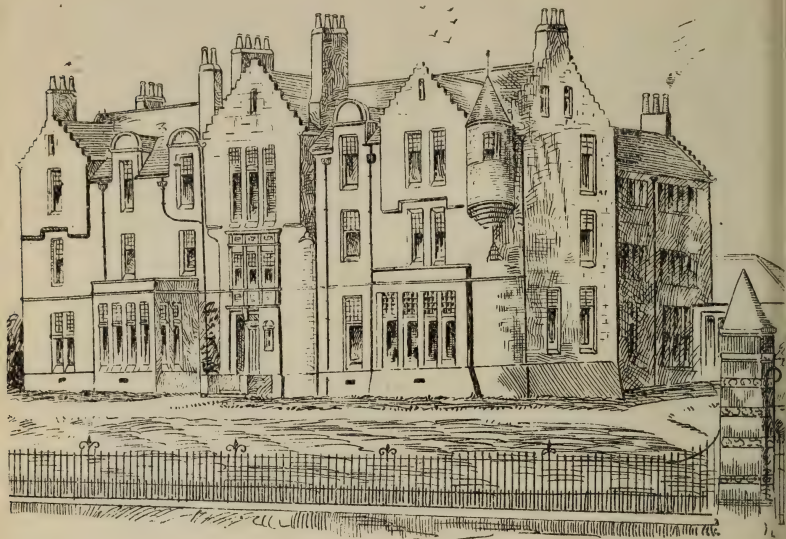
St Leonard's Church, will find it by proceeding westwards, *via* the continuation of Market Street, known as the Double Dykes. The Church, designed in the Norman style by Mr Macgregor Chalmers, was opened for public worship in July 1904. The erection of it and of the manse



ST LEONARD'S CHURCH.

severely taxed the pockets and the good-nature of the feuars. A little to the north of the Church stands

University Hall, designed by Messrs Gillespie & Scott. It was opened in 1896, under the government of the University and the management of a lady-warden, as a permanent hall in which women students may reside and study. The grounds extend to about three-and-a-half acres, and are part of the original patrimony of St Leonard's College. The building contains accommodation for nearly thirty students, and has a library for their use. No student is admitted under seventeen years of age, unless she has previously passed the whole of the University Preliminary Examination. Further west is the



UNIVERSITY HALL.

University Recreation Park, with a pavilion
and gymnasium, the gift of Mr Andrew Carnegie in 1904.

APPENDIX.

MUNICIPAL RELICS IN THE TOWN HALL.

The Original Charter of Malcolm the Fourth, granted at St Andrews, confirms to the burgesses of the Bishop of St Andrews all the liberties and customs which the King's burgesses had in every part of his realm which they might visit. Such privileges were of great value as commerce was then conducted. This charter was long believed to have been granted by Malcolm the First, and to be the oldest genuine Scottish charter extant. Like the other early charters it is undated; but, as Malcolm the Fourth only reigned from 1153 to 1165, its period is restricted to a very narrow limit. Merely a small fragment of the seal now remains. It will be noticed that the morsel of vellum on which the charter is written is barely as big as a post-card. Some of its overgrown seventeenth-century successors are nearly a yard square. The

Matrices of the Common Seals of the City are interesting in many ways. The oldest has a somewhat rough and ragged appearance, due partly perhaps to impurities in the metal which time has dislodged. This old form of the seal is thus described by Henry Laing:—"A full-length figure of a bishop in pontifical vestments, his right hand bestowing the benediction, his left holding the crozier, his feet resting on a wyvern. At each side is also a wyvern, and above the one on the dexter side is a crown of three points. A border of fleurs-de-lis, having the appearance of the double tressure, surrounds the design." As will be seen from the careful sketch on the back cover of this *Hand Book*,

the bishop appears to be sitting and so hardly full-length. Of the counter seal, Laing says :—"A figure of St Andrew extended on his cross. At the sides branches of foliage. In the lower part of the seal within a circle is a wild-boar passant in front of a tree, and inscribed around are the words 'CURSUS [APRI] REGALIS.' A border similar to the last surrounds the design. The inscription on this is much broken, but from what remains it has evidently been the same as on the former." The seal which Laing saw was attached to an Instrument dated 1453. I have seen it, or a very similar one, attached to documents of 1456 (I think also of 1430), and to one so late as 1760. The matrix was produced at a meeting of Town Council on the 29th of June 1776, after being long amissing. The inscription is the same on both sides :—"SIGILLVM COMMVNE CIVITATIS SANCTI ANDREE." A small screw-press was used for making the seals. Both halves of the matrix had projecting pieces with holes for the guide-rods of the screw-press ; but these were removed, in 1852, by Provost Playfair's instructions, when the matrices were fitted into the small case in which they were so long exhibited in the Town-Clerk's office. The matrix of the modern seal shows a somewhat similar but simpler design. The fleurs-de-lis, the crown, and the wyvern under the bishop's feet are omitted. In the former the bishop holds up his right hand to bless in the orthodox form of the Latin Church, with the thumb, fore and middle fingers extended as symbolical of the Trinity * ; but in the

* The Greeks had a more elaborate form. The fore-finger was stretched out like an I, the middle finger was curved like a C, the ancient sigma of the Greeks, the thumb and ring finger crossed each other to form an X, and the little-finger was doubled to represent a C. All this gave IC-XC, the Greek monogram of Jesus Christ.

modern one, made perhaps when the other went amissing, the thumb and all fingers are shown extended. Probably it was made by an honest Presbyterian, who knew nothing of, and cared less for, the mysteries of the Papacy. The counter-seal is also simpler than the old one—the foliage being left out. The boar is really passant, whereas, on the seal produced by the older matrix, he is standing in profile looking before him towards the sinister. The motto encircling the boar and tree is quite different—DUM SPIRO SPERO.* The inscription round the seal itself is repeated on both sides, and is the same as on the old one. The wyvern did not only appear on the common seal of the City; but a well designed wyvern—minus the legs—did duty as a vane on the old Town Hall in Market Street; and there was a beautifully executed wyvern on the official button. Of the six

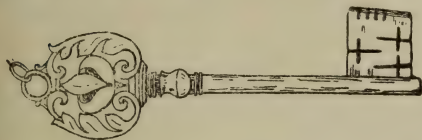
Brass Measures of capacity, by far the most interesting is the old Pint Jug of 1574. The metal of which it is made is much redder than that of the others, so red that it might almost pass for copper. It is inscribed “PINTA SANCTI ANDREE,” under which is a shield bearing a boar and a tree, with “S” on one side of the shield, and “A” on the other; and underneath:—“RECEPTÆ EST HEC PINTA SCOTICE MENSURA DE STIRVILINGO PER PATRICIVM LERMONTH DE DERSIE MELITEM PREPOSITVM CIVITATIS SANCTI ANDRIE 1574.” The inscription is rudely cut within an ornamental border, and under it the date again occurs, but in larger figures; and on a small shield the letters “R D” form a monogram—probably of the craftsman who made it. It is not quite certain how the boar and the tree came to occupy a place in the arms of the City. Fordun relates that when

* The motto *spero dum spiro* was used by Adolph, Duke of Holstein, in 1560.

Regulus arrived, he dedicated a Cathedral to St Andrew "in the *Swine's Wood*, which is called in the mother tongue, *Mucrossis*"; and King Hungus is credited with having first bestowed on the Church of St Andrew the territory of the Boar's Chace, or *Cursus Apri*, a grant which Alexander the First confirmed, and of which he gave investiture in a very striking and picturesque manner, by bringing his arab steed in costly array to the altar, with shield and spear of silver. The other five measures are all dated 1707. One of them bears in raised letters that it is a "Wine Gallon." The capacity of two of them has been marked, in 1848, as being respectively a pint and a quart. The tall one which is unmarked holds a gallon. It will be noticed that there is a great difference in size between the old Scotch Pint of 1574 and the Imperial Pint of 1707. The most magnificent of these Queen Anne measures is the Linlithgow Firlet. Its inscription is "Anna D.G. Mag. Brit. Franc. et Hibern. Regina. 1 Maii. 1707. et regni VI." Above the inscription are the letters "A R," a rose, a thistle, a fleur-de-lis, and a harp, each surmounted by a crown. These emblems occur twice in the circumference. There is also a greyhound chained to a tree, and the word "Linlithgow." The old measures of Scotland varied much in size at different places and during different periods. In 1617, Parliament resolved that the weights and measures should be uniform throughout the kingdom, according to the standard of Linlithgow, and appointed a commission for adjusting them. This commission found that the Linlithgow firlet held 21 pints and a mutchkin of the Stirling Jug, and that the Stirling Jug held 3 lbs. and 7 oz. of French troy weight of clear running water of the Water of Leith. In the Treaty of Union, ratified by the Scottish Parliament on the 16th of January 1707, it is provided "that, from and after the Union, the same weights and measures shall be used throughout the

United Kingdom as are now established in England"; and that standard should be sent down from those at Westminster to the Scottish Burghs to whom the keeping of the standards specially belonged. The two

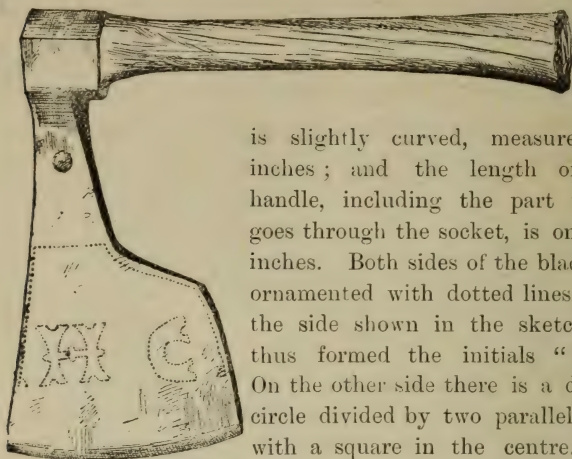
Silver Keys of the City weigh 5 oz. 17 dwt. and the silver chain of 178 rings, which attaches the one



to the other, weighs 1 oz. 5 dwt. The extreme length of each key is $5\frac{1}{2}$ inches. They

were carefully weighed by the late Mr David Smith, watch-maker, than whom no one ever took a more intelligent or keener interest in the antiquities of St Andrews. To his notes I have been indebted for several facts which were elsewhere unrecorded. These keys, as already mentioned (*p. 14*), were delivered to Charles the Second in 1650. The editor of the 1830 edition of Lamont's *Diary* states that—"These keys are said to have been originally made for delivery to the Lord Protector. They could open either way." The *Minutes of Town Council* do not go far enough back to throw any light on their age or origin. Perhaps, they may yet be identified with the keys (*p. 67*) delivered to Mary of Guise in 1538. The

Headsman's Axe is a ghastly relic of old St Andrews. Its chief peculiarities are the size and weight of the blade, and the shortness of the handle. With such a blade a long handle would have been worse than useless, for few men could have swung it, and fewer still could have swung it with precision. For "a clean-cut job" reliance must have been mainly placed on the sharpness of the edge and the weight of the blade. The extreme length of the blade and socket is $17\frac{1}{2}$ inches; the edge, which



is slightly curved, measures 10 inches ; and the length of the handle, including the part which goes through the socket, is only 22 inches. Both sides of the blade are ornamented with dotted lines. On the side shown in the sketch are thus formed the initials "H.C." On the other side there is a double circle divided by two parallel lines with a square in the centre. Of all the relics shown in this case, the

Convener's Badge is perhaps the prettiest and one of the most modern. It is gold, and bears the emblems of the Seven Incorporated Trades of St Andrews—the Hammermen, the Baxters or Bakers, the Wrights, the Tailors, the Fleshers, the Websters or Weavers, and the Cordiners or Shoemakers. In the palmy days of old, the Deacon of each of these trades, and the Convener of the Seven, were *ex officio* members of Town Council. The *Minute-Books* of these crafts preserve much curious information. This valuable badge had a very narrow escape from being lost at the celebration of Queen Victoria's jubilee. Being the only personal decoration then in the possession of the old city of St Rule, the Provost as her representative, on that occasion had it displayed on his breast. He found to his horror, on leaving Westminster Abbey in the crowd, that it had slipped out of the rim ; but, fortunately, it had fallen into one of his own pockets.



